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The constancy of Israel











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נצח ישראל

# THE CONSTANCY OF ISRAEL.

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## AN UNPREJUDICED ILLUSTRATION

OF

SOME OF THE MOST IMPORTANT  
**Texts of the Bible :**

OR

A POLEMICAL, CRITICAL, AND THEOLOGICAL  
**REPLY**

TO A PUBLIC LETTER,  
BY LORD CRAWFORD,

*Addressed to the Hebrew Nation.*

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### PART I.

Contains his ungrounded Arguments, and their complete Refutation. It demonstrates also the impropriety of Translations, the Hyper-theological, and Dogmatical Comments, of Portions of the Bible. An Appendix, expounding the sole Unity, and the Veracity of the various sacred Names mentioned in the Hebrew Bible.

### PART II.

Comprehends the Dispersion and Progress of Israel, by a Rational, Theological, and Biographical Research. Guided by various Notes and Observations, relative to ambiguous Doctrines. Besides, a Political, Literary, and Domestic Account of the present State of the Jews in Europe.

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WRITTEN WITHOUT PREJUDICE,  
**BY SOLOMON BENNETT,**

NATIVE OF POLAND, AND PROFESSING THE ARTS IN LONDON.

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1809.



TO  
THE DISCERNING READERS  
OF THE  
CLERGY AND LAITY  
OF  
ALL DENOMINATIONS  
EITHER  
CHRISTIANS OR JEWS,  
THIS  
IMPARTIAL TREATISE  
IS  
RESPECTFULLY DEDICATED  
BY  
THE AUTHOR.





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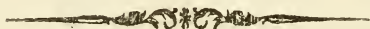
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I AM aware, that the deficiency of the style and elegance peculiar to the English language, which will be observed in the course of my Treatise, will not sound well in the ears of the English Classical Reader. But, reason will not submit himself to the mechanical, neither will wait on the practical parts of any Language.—I then thought proper to present to the Public, only my sentiments and reason on portions of the Bible; and the dispersion and progressive state of the Jews, in an unprejudiced manner, although not in the elegance of the Language. Reason and real sentiments will always be acceptable, and will make their appearance in every kind of dress and address.

I hope then, that some of the Christians and Israelites, discerning Readers, although they will not dare to sanction my opinions or comments; yet they will not be too precipitate in forming their debates, before a close examination thereof; they will also indulge on some deficiencies of the Language, and attribute it to my being a Foreigner, and but a short time in this Metropolis.

כה אמר יהוה !

נתן שמש לאור יומם . חקת ירח וככבים לאור  
לילה : רגע הים ויהמו גליו . יהוה צבאות שמו !  
אם ימוש החקים האלה מלפני נאם יהוה . גם  
זרע ישראל ישבתו מהיות גוי לפני כל הימים .  
ירמיה לא" . 35. 36.



“ Thus saith Jehovah !

“ Who giveth the Sun for the day-light, the orders  
“ of the Moon and Stars for the nightly light ; who  
“ splitteth the sea, and maketh the waves thereof to  
“ roar ; the Lord of Hosts is his name ! If those  
“ orders shall be abolished from my presence, said  
“ the Lord, then the Seed of Israel also shall cease  
“ to be a Nation before me for ever.”

Jeremiah xxxi. ch. 35. 36. v.

# PREFACE

OR

## FERVENT APOLOGY.

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**I** might direct the course of this treatise to the New Testament itself, which should perhaps be the proper aim, since it is the source from which the Author of the “Letter addressed to the Hebrew Nation,” pretends to draw his arguments, but shall content myself with his own letter only.

Nay, I do solemnly confess, that it may be reckoned an almost unpardonable offence, to utter an opinion on such a subject, which relates to a nation in general. A nation which is united with us ; all the sacred records, the divine missions of the Prophets, and the primitive principles of religion, being embraced by

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them ;

them ; though varied sometimes in opinions, yet, they are more nearly related in the sacred principles with us, than the other nations ; but moreover a glorious nation in whose light my brethren are enlightened : and in their shadow constantly refreshed. Our fore-fathers were commanded by the prophet Jeremiah's letter to the captives in Babylon, saying, " And seek the  
 " peace of the city whither I have caused you  
 " to be carried away captives ; and pray unto  
 " the Lord for it : for in the peace thereof, shall  
 " ye have peace." Jer. xxix. 7. When such an earnest command was given to the captives of Babylon, how fervently and zealous ought we to embrace, and heartily to obey this command, in regard to the nations which are a general shelter to my brethren, and share with us their happiness and their commonwealth ? It might be esteemed an impious and ungrateful thing to express an opinion against their religious principles, which are so universally received in this part of the globe.

As for my own part, I freely confess, I am far from being affected with religious prejudices ; the unbounded veneration I feel for our present Nazarenes with regard to their extensive capacities, active in all branches of human knowledge,  
 particularly

particularly in the Arts and Sciences, and whose examples had made a strong impression on my mind ; from my infancy I was constantly their admirer, and very much exerted myself to be their imitator : adding the benefit and liberal instructions I received in my travels abroad, but particularly here in London, from several Professors, Doctors, and Artists in the many branches of human Literature and Arts, in which noble pursuit I hope to live and die.

I own that I must look upon myself rather presumptuous, in objecting publicly to the principles which my benefactors have embraced. My heart palpitates, and my mind is confused, at my taking the pen in hand, to proceed in such a critical treatise ; not out of fear, but for the veneration and respect I feel for our present Nazarenes.

Notwithstanding all that, I cannot remain silent, to the roaring of the many Proselytes, who, with arrogance and pride, abuse the pure doctrine of the faith of the Hebrews, and constantly send forth meagre fruits, by printing books and pamphlets, in scorn of their erudition and knowledge of the Old Testament—And alas ! not one of our brethren thought proper to give



any answer to defend their principles, as if they are exposed to lay down under the burden of a continual shame and confusion. Oh! our minds are not confused by the power of providence, nor our hands chained by the laws of the illustrious governments of Europe, from exerting them at full liberty in defence of our sacred principles and doctrines, the basis of all religions and laws: those Proselytes are grown so numerous and overbearing that thinking themselves to be the Messengers of Christ, to bring all the inhabitants of our globe to a general conversion: like the Author of *the Letter addressed to the Hebrew Nation*, who no doubt thinks himself eminent in Divinity, and skilful in the Old and New Testaments. I will not examine at present the skilfulness of the Author in the Hebrew language, which ought to be the chief merit of a translator and a critic against the Hebrews; nay, his deficiency in that language, and in the full comprehension of the Prophetical style, will be exhibited in the course of my treatise. But I only reprobate that the Author ought to observe that, “Israel and Judah had never been forsaken of their God.” Jer. ch. lii. v. 5, and as our great Legislator foretold “for it will not be forgotten out of the mouths of their seed.” Deut. ch. xxxi. verse 21.



The wise Proverbs, ch. xxvii. ver. 18 said, “ He that guardeth the fig tree shall eat the fruit thereof.” The Author should then judiciously conclude, that the proprietors and guardians of the sacred testamonies of the Bible, cannot be inferior to him, in the knowledge of the proper and simple meaning thereof; agreeable to the time and circumstances of the Hebrews; (if not superior to him.) I will not at present argue with prolixity, but, it is sufficient to conclude, that we are not yet deprived of our sacred testimonies; we have preserved them well, and are able to explain them, in a proper and simple way, also, to answer all the questions made in the above Letter, by *Charles Crawford, Esq.*

For which reason, I thought proper to bring to the view of the impartial public, the Letter of the above Author, with many remarks and arguments, according to the questions made in it. I follow the Author step by step, in each page; and in many parts, I will produce the original Hebrew text, with the proper translation, agreeable to the Grammatical rules of the Hebrew language; and the contexts will defend themselves from contrary explanations.—I beg the judicious public to pardon my bold undertaking, as my sole object is not with an offensive

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view,

view, not to defy our antagonists, but merely to stop proceedings ; as the Author promised at the end of his Letter to pursue his contest. I own, that I am sensible and bear a veneration for the Author's hearty devotion, love, and good wishes to my brethren ; yet he might do better to communicate his letter to his own persuasion, and leave mankind to their own opinions, but not to appear as a general interferer, or as a Divine convocator.

Secondly, I confess, that my sole intention is merely to avoid dissension and religious prejudices, which prevail with mankind. As to my own opinion, I think in reality that all the various religions are equally good, and all the national Testaments are beneficial to mankind ; being, they all allude to one point, i. e. **סור מרע ועשה טוב • בקש שלום ורדפהו**  
 “ Abhor the evil and embrace justice, seek for  
 “ peace and pursue it.” Psalm xxxiv. ver. 14.  
 Heavens grant that every nation may accomplish its Testament with righteousness ! I have no doubt but mankind will soon agree, and will attain to an everlasting happiness.—Love, unity, and justice, are the chief points of the universe ; as for the rest, I look upon merely as ceremonial affectations, which can make no difference with  
 mankind

mankind at large ; and still less to a Supreme Power abstractive from matter and Material affections. In this principle I live, and in this principle I will continue.

# SECOND PREFACE

AND

## EPISTLE TO THE READER.

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FIRST, in reading this critical letter with the answer, you should always fix your attention to observe the text of the Old Testament, and judiciously reflect, if the supposed Prophecy is simple, and plainly expressed ; or, if it is merely forced out of the Hebrew terms ; and accordingly no argument can prevail, the most simple interpretation adapted to human capacity, ought to be most acceptable.

Secondly, we ought to observe, that every text of the Bible, or any elegant speech delivered by the Prophets in regard to Israel, that his prophecy or speech should agree on one subject, from the beginning to the end of it ; but not to make a confusion of comprehensions, and *ex abrupto* to interrupt his speech with another subject,

subject, a common practice among all our Nazarene interpreters ; such a confused quality which is despicable to us mortals, would it not be more unworthy of inspired men like the Prophets ?

Thirdly, we have also to observe, that the Bible includes various subjects ; like the genealogy and biography relating to Israel, the principles of divine revelation ; the influence of an Omnipotent in general, the commands and laws beneficial to mankind at large ; which are divided into ritual, moral, political, ceremonial, and juridical laws ; partly rhetorical speeches, partly poems, hymns, and visions, relative to Israel, and other Nations ; some for the present, and others for remoter times. Those veracities or contents we must not change, neither alter their meanings or their objects.

Fourthly, we ought to observe that most of the prophecies are spoken in a figurative and allegorical sense, which was common to the Prophets and the divine Poets, which is usually embellished and exaggerated in style ; in such cases we cannot expect that every term allegory or figurative speech, should be completely explained and fulfilled, (see Maimonides's preface to his Philosophical treatise *Morah Nebochim* ;)

may,



may, it is sufficient that we extract out of it a general idea to which the text alludes, and to understand the general meaning of the subject.

Fifthly, that every translation or interpretation should be adapted to the original Hebrew text ; and the rules of the Hebrew Grammarians, which are the chief points in all translations, and in particular of the Hebrew language : otherwise we should never attain to the proper meaning of any text in the Bible,

Sixthly, all the allegories, examples, and figures given in some parts of the Prophets, are not to be exaggerated, the most simple explanation comprehensible to the understanding, and agreeable to the circumstances of their existence and periodical times ; will always give us a more full and certain understanding of the greater part of the texts of our Holy Bible.

Seventhly, we have also to observe, that the term לעולם *for ever*, in most parts of our Bible does not in general refer to the duration of the time, but to duration of the subject or person also ; except when the above term relates to God or his deeds, it refers to time, which is eternal as he himself, (see the Concordance in the radical

עלם

by for ever or constant ;) you will easily observe in the line of that radical, that it partly alludes to the duration of the time, and partly to the duration of any subject, or the existence of an individual.

Eightly and lastly, we have judiciously to observe, that, there are traditions which are generalized and accepted as absolute principles of faith, although we have no proper and plain visions in the Bible to corroborate them ; as some Commentators have thought to explain and to force out of the poetical speeches of the Prophets.

These doctrines or dogmas, I am bold to say, are but traditions, whose origin we may with justice attribute to the ancient mythology of the Heathens, and traditionally was transferred and accepted by our faithful Nations. The ingenuity of our modern Doctors, has never endeavoured to unfold the pure principles, or to exhibit the truth in a light adapted to human reason ; nay, they embraced the traditions without any farther inquiries on the primitives ; all their endeavours have tended to additions, but never to diminutions, and sagaciously invented and embellished it with various ideas ; then they asserted it to be  
the



the object of the sacred Records, notwithstanding the context does not suffer it : Nevertheless the Universe does not exhibit any symptoms for those Traditions. (See in the Travels of Cyrus written by Sir A. Ramsay, a collected discourse on the Theology and Mythology of the Heathens with regard to the three States of the World ; who endeavoured to combine the ancient doctrines and their traditions with our Sacred Records.)

Most of the Prophecies were merely temporal ; their visions with regard to a restoration, most of them have not exceeded the time of the restoration of the second Temple ; except Daniel, Zechariah, and Ezekiel, who received visions during the Captivity, which visions related to events from the time of that Captivity, until the destruction of the Kingdom of Israel by the Romans.

The other parts of the prophetical visions, which allude to the present state and a general restoration at the end of time, and a general confession of a divine Glory in all parts of our Globe, though we have no doubt of it ; the present state of the world also exhibiting good symptoms of it, (as I will explain in the course of my treatise,) yet we have no sufficient information

ation *how* ? and *when* ? That happy event will always remain a mystery to us, until the fulness of Time.

Daniel who received visions of a most remote time, by the expression, “ for a time, times and “ an half,” was ignorant of that explanation ; and on his asking it, the Angel answered him ; “ Go thy way Daniel ; for the words are closed up and “ sealed till the time of the end,” &c.

It is sufficiently evident, that we are not able to assign any fixed time, from the authority of the Holy Bible, for a general restoration, or for the coming of a Messiah once or twice according to the Nazarene Doctors, or of two Messiahs the first named *Messiah Ben Joseph*, and the second *Ben David*, according to the Rabbins, as many Commentators would forcibly deduce from the various texts of the sacred writings. Our Hebrew Commentators who struggled only for the future ; and the Nazarenes who calculate both, the past and future ; have both of them discovered very little, the time will discover itself, and we shall all “ stand in the lot at the end of the days.”

It is also advisable that the reader should apply himself to the original Hebrew where he can ; he  
will

will thereby more readily attain the true meaning of any text; if he cannot, the translations will also be serviceable, when properly and judiciously consulted according to the rules I have given above.

I have no doubt my treatise will meet with many obstacles, many of the Theologists will not allow some of my Interpretations, as many of the Hebrew Commentators have varied in the explanations of some texts of the Scripture with regard to a future state, and prejudice which is peculiar to mankind, (at present,) will always exert itself to reject the most true and simple arguments and demonstrations.

Nay, I flatter myself with the common proverb, "that there is no rule without an exception". And I am convinced, that my treatise will have also its admirers, who will do justice to the truth, and in particular by allowing that I have done justice to the sacred testimonies; by bringing in the proper texts (as I proposed,) in a simple and regular manner, to be comprehended by the human understanding, and with proper rules relative to the original Hebrew language and temporary circumstances which were fulfilled according to the text. I am also convinced, that it will find obstacles

obstacles merely from the superstitions and prejudices of some individuals, but this we must always be liable to, and on that account, we have no reason to drop any rational design. He that heareth let him hear, and he that forbeareth let him forbear." Ez. iii. v. 27. I trust in the glorious Poet's expression. Psalm cxviii. v. 6. "The Lord is on my side I will not fear ! What can man do unto me ?

## INTELLIGENT READER.

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**B**EFORE you begin to examine me, examine first yourself, if you are able to be a proper examiner. Why? because the original language is now numbered among the dead ones, the orthography, the style of the divine Poets; the allegorical and figurative representations of many visions, which are particularly to be met with in the Bible are not understood by every one; also many of our Hebrew Rabbins, though in a holy surplice and though Talmudists, yet are very little Orthographists and Etymologists; for which reason, I advise my Reader, to repeat the above rules, and judiciously reflect on them; by which means, I have no doubt, he will be able to appreciate the truths contained in my treatise; and the proper explanations therein given of our sacred testamonies.

A  
CRITICAL  
AND  
THEOLOGICAL REPLY.

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1. *I would affectionately request your attention to the following pages. They did not spring from hatred, but from love; they are not written to insult but to reason.*

2. *It appears an evident truth, if Moses was*  
*a*

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1. **I**F it is seriously from motives of love and reason I think that my treatise will not be deficient of those motives, which I flatter myself every intelligent reader will be reasonably inclined to allow.

2. With regard to our dispersion from our  
B country



*a true prophet, that ye have not yet returned unto the Lord. It is said in Deuteronomy, chap. xxx. that when ye return unto the Lord, he will gather you from among the nations whither ye “are scattered, from the utmost parts of heaven,” into the land of your fathers; and will put on your enemies, and those who persecute you, the curses, which ye yourselves have known. If therefore ye are willing to bring down the blessing of the Lord upon you, it is plain there is a necessity that ye make some alteration in yourselves. To continue as ye are will not bring it. Think not, however, I wish by this that ye should relinquish Moses and the prophets. I bear an exalted veneration for them, and would sooner that my tongue should cleave to the roof of my mouth, than that I should utter aught against them.*

*3. It was finely said of Jerusalem by Jeremiah, after the Babylonish captivity, “How doth the city sit solitary that was full of people! How is she become as a widow! She that was great among the*

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country and being without kings, I will treat of the same separately in the second part of this work.

5. This



*the nations, and princess among the provinces, how is she become tributary !” Lam. ch. i. v. 1.*

4. *When we consider these affecting circumstances of your tributary city in the present time, there are some who could almost say with the same Prophet, “O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the destruction of the daughter of my People !” Jeremiah ch. ix. ver. 1.*

5. *Many of you have supposed that the famous prophecy of Daniel, relative to the coming of the Messiah, refers to the time when ye shall be gathered*

5. This ninth ch. v. 23, of Daniel, has had many Commentators, entertaining a variety of opinions, and using a number of different calculations ; so that the Evangelic Church thought that they should absolutely understand by it the first appearance of their Messiah, [i. e. Christ,] before the destruction of Jerusalem ; this we shall take into consideration, first to observe the context, if the vision will agree with them or not ; and afterwards I will proceed to explain it simply.

*gathered from your present dispersion into the land of your forefathers. It appears totally unaccountable, however, how ye can make the seventy weeks mentioned in this prophecy, to signify*

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First. The term **משיח** *Moshiah* in the Hebrew is applicable to different meanings; it expresses in general *Anointed*; secondly, *drawn*; “The spirit of the Lord is *drawn* upon me, because the Lord **משה** *Moshah* hath *drawn* me to advertise to the meek.” Isaiah ch. lxi. v. 1. Thirdly, it is applied to Regencies and popular Embassies though not anointed; “and the Lord said unto him, go, return on thy way to the wilderness of Damascus, and when thou comest **ומשהת** *umoshahtho*, prefer, Hazael to be king over Syria; and Jehu the son of Nimshi **תמשה** *thimshah*, you shall prefer to be King over Israel; and Elisha the son of Shaphat of Abelmeholah, **תמשה** *thimshah*, you shall prefer him to be a Prophet instead of you.” First Kings, ch. xix. v. 15, 16. It is to be observed, that heathen kings nor prophets were anointed with the holy oil. “Thus saith the Lord **למשיחו** *to his Regent* to Cyrus,” Isaiah xlv. v. 1. Now the

terms

*signify four hundred and ninety years, and about nineteen hundred years in addition. It is certain, from the evidence of sacred and prophane authors, that your forefathers interpreted the seventy weeks only*

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terms *Moshiah* which are mentioned in this ninth chapter of Daniel cannot be referred to Christ, in regard to his being *anointed*, for that ceremony took no place in the second temple at all; because the holy oil did not exist at that time: and as a public Ambassador or Regent, it is well known, that his mission was not accepted in general, but only by some insignificant individuals of his disciples, who followed him.

Secondly, our Nazàrenes will understand by the terms **וּלְהַבִּיא צֶדֶק עוֹלָמִים** “and to bring everlasting righteousness,” that it alludes to Christ; nay, we are well informed, by all reports, that his regency or mission was not general, or everlasting. Above 350 years the followers of Christ were constantly persecuted by the heathen until the time of Constantine the Great, who protected the Nazarene sect, and gave liberty to propagate it publicly. And if we cast an eye over our Globe, we find many Nations more extensive than those

only as four hundred and ninety years, and that they expected their Messiah when our Savior appeared upon earth. The late Mr. Levi, one of

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of Europe, professing the doctrines of *Mahomet*, *Bramma*, *Confucius*, &c. and who still oppose and do not acknowledge his mission; we cannot then attribute to Christ in general the bringing in of "everlasting righteousness," since it was, and still is, not constant or general.

Thirdly, the Author of the Letter to the Hebrew Nation will understand by the terms **וְלִמְשַׁח קֹדֶשׁ** **קְדוּשִׁים** "and to anoint the most holy," that it refers to Christ; this is another mistake, because in the Bible the terms **קֹדֶשׁ קְדוּשִׁים** are always applied to the Temple's, *Sanctum Sanctorum* only, but never to persons.

Fourthly, neither the nativity of Christ, or his sufferings agree with the time and calculations given in this vision to Daniel, as I will presently demonstrate. In short, if any unprejudiced man of good sense will consider the original context, he will discover nothing that can be referred to Christ either at his first or second coming.

Before

of your brethren, however, who entered into some controversy with Dr. Priestley, says, that the words “ shall Messiah be cut off but not for himself,

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Before I begin an explanation of this vision, I think proper to lay down some rules relative to the Hebrew language, and the way of calculating the time by the ancient Hebrews, to which that vision relates agreeable to the text of that vision.

First, we ought to observe that the word שְׁבוּעַ *Shobuah* in Hebrew, is referred to the *Cardinal Number Seven*, and we understand by this word seven days, as well as seven years. (See the law of Jubilees, Levit. xxv. ch. 7. v. 8.) It was in general a periodical calculation of the Israelites at that time, in rotation of שְׁמִיטוֹת וַיּוֹבְלוֹת “ years of release and Jubilees.”

Secondly, we ought to observe the testimonies handed down to us in סֵדֶר הַקְּבִלָּה לְהָרָא“ב”ר the successive traditions of Rabbi Abraham Bar David, “ and the מֵאוֹר עֵינַיִם *Meor Enaim* of Rabbi Ezariah Adomith;” according to the testimonies of Philony and Josephus; whose testimonies are more authentic and do coincide with the Bible.

Now



*himself, refer to the death of King Agrippa. He says the word Messiah in this passage signifies anointed, which term is never applied, in the Prophets,*

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Now the destructive period of Judea and Jerusalem began with the reign of Nebuchadnozar king of Babylon; the first year of his reign he took captive Johjokim king of Judea, and Daniel, Hananiah, Mishoel and Ezarjah, with many of Judea captives to Babylon. The 8th year, he took Johjochin king of Judea with 1000 men of war prisoners. The 23rd year of his reign he took Zedkaiah the king of Judea with the rest of that tribe, and destroyed Jerusalem and the Temple. Nebuchadnozar lived after the destruction of Jerusalem 22 years.\* Avilmerodah his son reigned after him 22 years. Balshazar his son reigned three years. The whole amount of the time of those Regents of Babylon completed seventy years. [See the end of the second book of Kings, and the end of Jeremiah.]

The reign of Darius the son of Aswirus now commenced. "In the first year of his reign, I  
 "Daniel understood by means of the sacred books  
 the

\* This will be testified by a minute observation in the text. The last Chapter of Jeremiah, ver. 31.



*Prophets, excepting to a king, and therefore could not signify Jesus Christ. That Agrippa was killed seems highly improbable. There is no author of repute who mentions it. But if we were*

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“the number of years whereof the word of the  
 “Lord came to Jeremiah the Prophet, that he  
 “would accomplish the seventy years in the  
 “desolation of Jerusalem.” Daniel ch. ix. ver. 2.  
 Wherefore he addressed his prayers to the Lord  
 for the captives and the destroyed city Jerusalem :  
 on which account he was answered in a vision  
 from God. Dan. ch. ix. v. 24. “Seventy  
 “weeks are appointed  
 “upon thy people, and  
 “upon thy holy city;  
 “to be the annihilation  
 “of transgressions, and  
 “to extinguish sins, and to be a reconcili-  
 “ation of iniquities, and to bring a constant  
 “righteousness; \* to seal up † visions, prophecy,  
 and

שבעים שבעים נחתך  
 על עמך • ועל עיר קדשך •  
 לכלא הפשע • ולחתם  
 חטאות • ולכפר עון •  
 ולהביא צדק עולמים •  
 ולחתם חזון • ונביא •  
 ולמשח קדש קדשים •

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\* See the 6th rule, the Radical עלם *for ever*. The Israelites were at the second Temple more perfect in religion, morals, politics, and abstracted from idolatry, &c. and more glorious than at the first.

† The verb ולחתם *to seal up*, refers equally to visions, prophecy, and the anointment of the Sanctuary that existed, not at the second Temple.

were to allow this fact, it would avail nothing in the argument to prove that the Prophet designated him. Agrippa, if he was cut off, was not cut off in any particular manner for the benefit of others. He could not with any reason be called

“and the anointment of the sanctuary” In this verse the Angel informed Daniel, that from the time of the captivity of Zedkaiah and the general destruction of Jerusalem, with the time of their constancy after the restoration will amount to 70 weeks, [by which is meant 70 *Smitoth* ;] which when multiplied by seven, will amount to 490 years ; which were ended with the beginning of Herod’s reign ; when it became entirely a Roman province.

25th verse. “ Know  
 “ therefore and be wise  
 “ in the conclusion, to  
 “ restore and to rebuild  
 “ Jerusalem unto the  
 “ exalted prince seven  
 “ weeks ; and three-

ותדע ותשכל מן מצא  
 דבר • להשיב ולבנות  
 ירושלים עד משיה נגיד  
 שבעים שבעה ושבעים  
 ששים ושנים • תשוב  
 ונבנתה רחוב • והרוץ  
 ובצוק העתים :

“score and two weeks the streets shall be restored ;  
 the

*called "the most Holy," Daniel ch. ix. ver. 24. and could not be said in any manner "to bring in everlasting righteousness. It is most certain, however, that the word anointed is applied in the*  
*Prophets*

---

"the trenches shall be rebuilt, and with firmness  
 "of times.\*

In this verse, the Angel explained to Daniel, in particular the account mentioned before. If we calculate from the general destruction in the time of Zedkaiah, till the first year of Cyrus [who was *the exalted Prince* spoken of by Isaiah ch. xlv.] who gave liberty to the captives in Babylon to return and rebuild Jerusalem. We shall find exactly 49 years, the product of the seven weeks, [which are seven years to every week.] From the destruction till the end of Nebuchadnozer's reign twenty-two years. His son Avilmerodah twenty-two years. Balshazar three years. Darius one year, then until the first year of Cyrus's reign is complete forty-nine years. Now deduct the seven weeks from seventy, there  
 remains

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\* צֶרֶק *firm*, "strong," כְּרָאִי מוֹצֵק like the firmness of Heaven.  
 Job xxxvii, ver. 18.

*Prophets to others besides kings. It is applied in the Psalms to the whole Jewish nation. "He suffered*

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remains sixty-three; which are sixty-two for the existence after the restoration in a state of firmness and sovereignty; but from the sixty-second week it will be in a state of confusion, as it is explained in the twenty-sixth and twenty-seventh verses.

26. "But after the three-score and two weeks  
 " **יכרת משיח** the *Regency* shall be cut off  
 " **ואין לו** *and shall not belong to him*, [i. e. to  
 " Israel,] the City and the Temple **ישחית** shall  
 " be *subdued* \* by the people of the following  
 " Prince" [which refers to the Romans; being that  
*Herod* the son of *Antipater* was of a Roman ex-  
 traction who were in the High-Priest's Hurkanus's  
 service; and with the assistance of the Romans,  
 the Regency was invested in his hands and that of  
 his postèrity, when it became entirely a Roman  
 province until the general destruction] **וקצו בשטן**  
*and his grief* shall be ‡ with the flood. 27th  
 verse,

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\* From the radical **שחח** *subdue*, **שחיתי** "I am bowed down greatly." Psalms xxxviii. ver. 6.

‡ From the radical **קין** *grieve*. "And Rebekah said to Isaac **קצתי** I am grieved at my life, &c." Gen. xxvii. ver. 46.

*suffered no man to do them wrong ; yea, he re-  
proved kings for their sakes, saying, touch not  
mine*

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verse, “ And he shall confirm a covenant with  
“ many for one week ; and in half of the week he  
“ shall cause to cease sacrifices and oblations ; and  
“ of gathering abominations it shall be desolate ;  
“ and until her end and determination, it shall  
“ be delivered to desolation.”

I have given before in particular the account of the seventy years of the captivity, which are the account of the seven weeks mentioned by Daniel ; it remains then to give a particular account of the sixty-three weeks, the duration of the second Temple till the reign of the Romans.

Nay, to give a particular account, we must have resourse to the heathen historian, (being the sacred records were finished with the time of Hagi, Zachariah and Malachi,) like the Persian Greek and Roman : but unfortunately they vary very much from each other in their accounts of the reign of their kings which existed at the period of the second Temple. For which reason I find it more proper to choose the testimonies  
of



mine anointed, and do my prophets no harm." Psalm cv. ver. 15 & 16. Isaiah also says, "The spirit

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of Josephus and Philuny; who extracted it from the original records given by the *Septuagenti* of Jerusalem, to Ptolomeus Philadelphus at Alexandria, who are therefore more authentic and worthy of credit and as they come near to the account of the sixty-three weeks [which amount to 441 years] mentioned by Daniel.

I present then a list of the High Priests, who performed their services in the second Temple until the reign of Herodos, and then till its destruction, according to the records of the Temple, of the succession of the high Priests.

	Priests	Years
Cotemporary with the Persian Kings.	Joshuah son of Jehozodok	1 36
	Johjokim his Son	2 48
	Alishaw his Son	3 21
	Johjodah	4 23
	Johnathan	5 23
	Johduah	6 10

Chonow



*spirit of the Lord God is upon me, because the  
Lord*

Cotemporary with the Grecian Kings.	Chonow the first	7	27
	Simon the first	8	13
	Alazar the enemy of Antiochus	9	20
	Manashah the friend of Silubacus	10	27
	Simon the just	11	28
	Chonow his Son, in whose time Silubacus plundered the Temple and caused a stop to the sup- remacy of the house of David, which had continued to that time	12	39

Now the High-Priests of the house of Hashmu-  
nay subdued the Greeks, and assumed the  
authority of the Regency also, which afterwards  
gave rise to dissention and civil wars.

High Priests and Regents of the House of Hashmunay.	Judah Makabey, who opposed Antiochus Ilustris and his Sons	Priests Years	
	Jopter and Demetrius	13	5
	Johnathan his Brother	14	19
	Simeon whom Antiochus Sotter made peace with	15	8
	Johanan Horkanus the first	16	26
	Aristobulus the first King and High Priest	17	1
	Janay Alexander	18	27
	Alexandrah his wife reigned	19	9
	Horkanus the last	20	34

*Lord hath anointed me to preach good tidings to the meek."* Chap. lxi. ver. 1.

6. *It*

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Regency of the Herodians.	{	Herodos Ashkalony who reigned		
		by force*	1	37
		Archilaus his Son	2	9
		Herodos Tetrarkah	3	24
		Agrippa the first	4	7
		Agrippina or Agrippa the last	5	30

As with regard to the other visions of Daniel which are relative to a future state, and a general restoration; I coincide with some of the Talmudists which expresses thus **תפח רוחן של מחשבי קצים** "May the spirit of the calculators of the "end of time be exterminated."

If this was not explained to Daniel, as the  
Angel

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\* Remark, that our Nazarene Commentators have translated, "But "after the three-score and two weeks **יכרת משיח ואין לו משיח** *Moshiah* "shall be cut off, *but not for himself*," which our Author of the Letter will understand was fulfilled when Christ was crucified. It is then incomprehensible to me, being, according to those authentic testimonies, the sixty-three weeks, i. e. 441 years, were finished near the beginning of Herod's reign, (see the table.) From Herod's reign to the birth of Christ, which happened one year before Herod's death was 36 years; from Christ's birth to his crucifixion 33 years, a space of near seventy years, it will then amount to a sum of ten weeks, an addition to the 63 weeks mentioned in Daniel, ch. ix. ver. 26.

6. \* *It is said in this celebrated prophecy of Daniel, concerning the Messiah, that upon his coming the city (Jerusalem) and the sanctuary shall be destroyed. This surely cannot refer to the second coming of the Messiah: for the city and the sanctuary have been already destroyed. In short, if any unprejudiced person of good sense will consider the passage, he must allow that it refers to the first coming of the Messiah, of Jesus Christ, and of his, not of King Agrippa's, being put to death.*

7. *The following words are very remarkable, of one of your Rabbis, Samuel Marochanus, in his book*

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Angel answered him, "go thy way Daniel for the words are closed and sealed up until the time of the end." Dan. xii ver. 9. Then in vain do we endeavour to explain against the will of God. we must then leave it to the fulness of Time!

7. This new fabricated *Rabbi Marochanus* with his book, is not yet known in the Rabbinical Dictionary;

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\* This paragraph has been fully demonstrated in the foregoing dissertation.

*book upon the coming of the Messiah, which was written a considerable time past. “ The prophet Amos expressly mentions a fourth crime ( Amos ii. 6.) of selling the righteous for silver for which we have been in our captivity. It manifestly appears to me that for selling that just one we are justly punished. It is now a thousand years and*

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Dictionary: the Rabbi however might have explained it in a more simple and proper manner, agreeing with the context and time; without running from one subject to another. The beginning of Amos explains to us, that his vision was in the days of Uzziah king of Judeah, and of Jeroboam the son of Joash king of Israel; the many burdens which he prophesied on all the neighbouring nations which are explained in the first and second chapters, are in a more reproachful manner addressed to the above two houses of Israel and Judah. In the 11th chap. verse 4, 5, he reproached Judah for having despised the law of the Lord, &c. and in the sixth verse he reproached the house of Israel for their having accepted all kind of bribes, and committed a variety of evils, &c. (see the context.) I do not comprehend what has compeled the above Rabbi

*and more, and in all this time we have made no good hand of it among the Gentiles."*

8. *The prophet Zechariah, as well as the prophet Amos, speaks in a very remarkable manner*

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to deviate from the most simple meaning of that Chapter.

8. One error produced another, the misunderstanding of the above chapter in Amos, gave an opportunity of perverting also the xi. ch. of Zachariah; on which account St. Matthew superficially thought in his testimony, to fix the price of the bargain at *thirty pieces of silver* Mat. xxvi. 14, 15, ver. that it might agree with the terms mentioned in Zachariah; though Amos speaks of no sum at all.

It will be obvious to the reader, that the Nazarene commentators, have changed in the original, nouns, verbs, tenses and meanings; as I will shew in the course of the explanation.

It is obvious, that the speeches of Zachariah are mostly spoken in a figurative and emblematical manner; which allude to the time and circumstances he was in; [see the foregoing chapters of

C 3

Zechariah.]



*ner of your forefathers selling that just one for silver. " And I took my staff, even beauty, and cut it asunder, that I might break my covenant which I had made with all my people. And it was*

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Zachariah.] Zachariah was one of them who had seen the Temple and Jerusalem in their first existence, their destruction, and the restoration.

I ask the Author of the Letter, and the Nazarene commentators, who adhere to the testimony given by St. Matthew, how they cleave together that context in Zachariah? and what is their explanation [when related to Christ] of the *two staves*, and the *three shepherds* mentioned in that Chap. who were they? and what correspondence they have with the selling of Christ agreeable to Matthew?

I have many charges besides, against the commentators, and the Author of the Letter. 1. of their altering the tense; the text of the seventh verse is **וָאֲרַעָה** "*and I have fed*" in the past time, but the commentators have explained it "*I will feed*" in a future tense. 2. The tenth verse explained, "that I might break my covenant which I have made **אֶת כָּל הָעַמִּים** "*with all the Nations,*"



*was broken in that day : and so the poor of the flock that waited upon me knew that it was the word of the Lord. And I said unto them if ye think good, give me my price ; and if not forbear.*

*So*

*Nations,"* in plural and general sense ; but the Author of the Letter has altered and expressed "*all my people,*" in the singular. 3. The twelfth verse, " And I said unto them, if ye think good **הבו שכרי** *prepare yourself to my reward.*" The verb **הב** *give*, is originally Chaldee, but in the Hebrew is expressed by the verb **תן** *then, give.* 4. And they weighed for my price **שלשים כסף** *thirty pieces of silver ;*" the Nazarene Commentaters have corrupted these two words to explain them so, that the passage might coincide with the selling of Christ and the sum agreeable to Matthew, though it does not coincide with the context.

In order to explain it properly and simply, I will at first mark out the allegorical figures, and after I will proceed to the context.

The term **רעים** *Shepherds* alludes to the Kings and Prophets of Israel ; the *two staves* allude to Babylon and Persia ; the staff **הבלים** *wounded,*

*So they weighed for my price thirty pieces of silver. And the Lord said unto me, cast it unto the Potter ; a goodly price that I was prized at of them. And I took the thirty pieces of silver, and*

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refers to the Kings of Babylon who were the destroyers and the masters of Judah and Jerusalem : the staff נעם *agreeable*, refers to the Kings of Persia, who were the restorers of Judah and Jerusalem ; שלשת הרעים *the three Shepherds*, refers to the three kings of Judea i. e. Jehojokim, Johjochin, and Zedkajah, who were successively captives to Nebuchadnozar.

The two words שלשים כסף *Sholishim Kosseff* the first a noun of dignity, the second a verb ; the word שלשים *Sholishim, Captains or Chiefs*, “and all the chariots of Egypt ושלשים *wesholishim* and *Captains* over all;” Ex. xiv. 7. The word כסף *Kosseff*, a verb, *longeth* ; “And now thou “wouldest needs be gone, because נכסף נכספת *Nichsoff Nichsafth*, thou *sore longeth* after thy “fathers house.” Gen. xxxi. verse 30. I could furnish many more instances, but I refer the learned reader to the Concordance ; the explanation of the words שלשים כסף *Sholishim Kosseff*, “the *longing Chiefs*,” refers to the chiefs who were returned

*and cast them to the potter in the house of the Lord.” (Zechariah, chap. xi. ver. 10, 11, 12, & 13.) The Evangelist, Matthew, in his account of this matter, says, in his History of the Life and*

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returned from the Captivity of Babylon like Daniel, Ezra, Nehemiah, Zerobabel, Shealthial, Marduchay, Belshon, &c. who were the principal leaders of Judah, and the restorers of Jerusalem and the Temple.

Now let us proceed to the text, the xi. chapter of Zachariah, “Open thy doors, O Lebanon! “that the fire may devour thy cedars &c.” which refers to the destruction of Jerusalem by the Babylonians; 7th verse, “And I have fed the “flock of the slaughter, even you the poor of the “flock; and I took unto me two staves, the one I “called נעים *agreeable*, (it refers to Cyrus,) and “the other I called חבלים *wounded*, (it refers “to Nebuchadnozer,) and I feed the flock.” 8th “ver. ואכרוד את שלשת הרעים בירח אחד. “And I destroyed the three shepherds at one “period, (it refers to the three Kings of Judah, “i. e. Jehojokim, Johjochin, and Zedkaiah,) “and my soul loathed them, and their souls also “abhorred me.” 9th verse, “Then I said, I “will

*and Death of Jesus Christ, “ Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, what will ye give me, and I will deliver him to you? and they covenanted with him for thirty pieces of silver.” And again it is said by the same Matthew, “ Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the*

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“ will not feed you ; that, which dieth, let it  
 “ die ; and that which is to be destroyed let it  
 “ be destroyed ; and the rest, let them eat the  
 “ flesh of one another, (which was fully completed  
 “ at the first destruction.) 10th verse, And I took  
 “ my staff נַעַם agreeable, [i. e. Cyrus] and part  
 “ it asunder ; that I will break my covenant  
 “ which I have made אֶת כָּל הָעַמִּים *with all*  
 “ *Nations.*” [It is well known that the Persians  
 after the destruction of Babylon became masters  
 of all Asia,] “ And it was broken in that day : and  
 “ the poor flock that waited upon me observed,  
 “ that it was the word of the Lord.” 12th verse,  
 “ And I said unto them, [i. e. the flock,] if ye  
 “ think good הָבוּ שְׂכָרִי \* prepare yourselves  
 “ to

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\* See the Concordance, the Radical הָבָה *prepare, or procure, or go to, but no other sense.*

*the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said what is that to us? See thou to that. And he cast down the pieces of silver in the Temple, and departed, and went and hanged himself. And the chief*

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“to my reward; and if not forbear; and they  
 “weighed to my reward **שְׁלִישִׁים כֶּסֶף** *the longing*  
 “*Chiefs*” [which refers to Daniel, Ezra, &c. before mentioned, who were zealous for the restoration and rebuilding of Jerusalem and the Temple.] 13th verse, “And the Lord said unto  
 “me, deliver them **אֶל הַיּוֹצֵר § אֶתְּ הַיָּקָר** to  
 “the worthy *Master* **אֲשֶׁר יִקְרָתִי מֵעַלֵּיהֶם**  
 “whom I dignified from among them;” (it refers to Zerobabel who was the Prince of the house of David at the Restoration;) “And I took **שְׁלִישִׁים**  
 “**כֶּסֶף** *the longing Chiefs*, and deliver them to  
 “the master in the house of the Lord.” 14th  
 verse, “And then I destroyed the second staff  
 “**אֶת הַהַבְלִים** *the wounded*,” (which refers to the Babylonian Kings) “to annihilate the com-  
 “munication between him and Judah with  
 “Israel.”

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§ The radical **יָצַר** is in a general sense to *create* or *form*, see Concordance.



*chief priests took the silver pieces, and said, it is not lawful to put them into the treasury because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called the field of blood, unto this day."*

*9. The just one, whom your forefathers sold for silver, was the true Messiah. He was the sign that*

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"Israel." This is my full endeavour, to shew that chapter in a proper light, and to make the whole of the text correspond together, agreeable also to the time of his visions.

9. This improbable Prophecy which St. Matthew thought to understand out of ch. vii. ver. 14, of Isaiah, is obvious to every one; yet I must not pass over it in silence. First, it is well known, that in the Hebrew language the noun בתולה *bethulah*, refers to a virgin, but עלמה *Elmah* refers to a young woman; (see the Concordance the radical עלם.) "The way of a man," בעלמה with a "young woman" Prov. xxx. ver. 19.

Secondly, That chapter tells us, that the mission



*that was to be given. Isaiah says, “ Therefore the Lord himself shall give you a sign ; behold, a Virgin shall conceive and bear a Son, and shall call*

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mission of Isaiah was to comfort *Ahaz*, and that he might not be afraid of the two kings, i. e. *Rezin* King of Syria, and *Pekah* the son of *Remaliah* King of Israel. And *Ahaz* said, “ I will not ask, neither will I tempt the Lord.” But the Prophet forced it on him and said, “ Therefore the Lord himself shall give you a sign, &c.” Now that the Prophet should interrupt his speech to *Ahaz* and run like a madman, to a vision or a sign, which was to happen in a remote futurity, near seven hundred years after, which according to *Matthew* alluded to the birth of *Christ* ; a curious sign indeed for *Ahaz* ! that he should put any confidence in his mission.

Thirdly, The 16th verse, “ For before the child shall know to refuse the evil and to choose the good, the land that thou abhorrest shall be forsaken of both her Kings, &c.” It shews evidently that it was merely a sign to *Ahaz*, but to no one else ; again, in the eighth Chapter and third verse, there appears the fulfilment of that

call his name Immanuel," This is the sign that your prophets declared that many of you would not understand. Is. vii v. 14. "*\* And he shall be for a sanctuary; but for a stone of stumbling, and for a rock*

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that sign ; " And I approach the Prophetess," [taken in the same sense as, Princess, Countess, Mistress, &c.] " And she conceived and bare a son; " and the Lord, said unto me, call his name "*Mahar Shalat Hash Baz;*" [the meaning of these verbal nouns in the Hebrew Language, coincide with the verbal nouns in Emanuel ;] the confused ideas of Matthew, and the Author of the Letter are obvious to every ordinary capacity.

\* The adulteration of that eighth Chapter and 14th verse of Isaiah is similar to the other ; the Nazarene interpreters explained it as relating to Christ, though it does not coincide with the context in general, neither with the terms in particular. But to explain it simply, it is recorded in the foregoing passages, that *Rezin* King of Syria, and *Pekah* the son of *Ramaliah* King of Israel, confederated together, to destroy the Regency of the House of David in Jerusalem ; but the prophet Isaiah promised to the House of David that they need not be afraid of those two Kings,

*rock of offence, to both the houses of Israel, for a gin, and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken."*  
*Isaiah,*

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i. e. *Rezin* and *Pekah*; for that they should be destroyed suddenly by the will of God, by *Sanherib* King of Assyria. Now the Prophet said to the House of David ch. viii. ver. 12. "Think not of a confederacy, to whom, that this people think to confederate; his fear you shall not fear nor be afraid;" (it refers to the King of Assyria.) 13th verse, "The Lord of Hosts himself, you ought to sanctify, to be your fear and dread." 14th verse, And he shall be **לְמִקְרָא** for a *preparation*; " (and *Jehu* said **קִדְשׁוּ** "prepare a solemn assembly for Baal," 2 Kings x. 29.) "And for a stone of stumbling and for a rock of offence," &c. (it alludes to the King of Assyria,) "to both the Houses of Israel;" (i. e. *Rezin* and *Pekah*,) "which are a gin and a snare to the inhabitants of Jerusalem." This vision then coincides properly with the foregoing vision, related in regard to *Ahaz* King of Judah.

\*\* The Author of the Letter might with justice apply the phrase of *Isaiah*, ch. vi. ver. 9, 10, to himself

*Isaiah, chap. viii. ver. 14, 15. \*\* And again we read in Isaiah, " And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed." Isaiah chap.*

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himself and those of similar genius, than to the Israelites; when he proceeds to argue on a subject which is incomprehensible to human intellect; neither is there any similar existence in the course of nature; neither are the visions expressed in plain terms in the original Old Testament. Moreover, the Author had to observe, that the Evangelists themselves do not coincide in their testimonies with regard to the birth of Christ, (the supposed Messiah,) in their genealogies of him from David.

I will only shew a few instances, in the first chapter of Matthew you will observe, from David until Zorobabel seventeen generations; but you will find a very different account in the first Chron. ch. iii. v. 9, to 20, you will find 21 generations; you will therein observe, that Matthew  
omitted

*chap. vi. ver. 9, 10. Your fat hearts, your heavy ears, and your blind eyes, (I am constrained to use the words of the prophet) could not perceive, what is obvious to every intelligent, candid person, who will attend to the circumstances. This imperfection of your senses will not always be your fault. For we are told by the same prophet immediately afterwards, "Then said*

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omitted four generations, viz. *Ahaziah, Joash, Amaziah and Jehoiakim* Kings of Judah. It is then incomprehensible, that Matthew should pretend to give a biographical account preferably to that contained in the sacred records of the Prophets. It is still more astonishing, that Luke ch. iii. v. 23, 35, gives a very curious and different account of the genealogy of Christ. According to Luke you will find, first, from Abraham to Christ fifty-five generations; whereas Matthew enumerates only forty-two generations. Secondly, Matthew counts from David to Zorobabel seventeen generations; but Luke specifies from David to Zorobabel twenty-two generations. Thirdly, and most astonishing, that Matthew enumerates the seventeen generations from David to Zorobabel in the Royal line of the Kings



*said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate: And the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return and shall be eaten: as*  
*a*

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Kings of Judah; but the twenty-two generations according to Luke are not at all of the Regal line.

Though the Evangelists should have pointed out in their testimonies, the proper day and periodical time of the birth of Christ, but they pass over in silence, we have then reason to believe that the periodical æra of the Nazarenes, which begins on the first day of January was borrowed from the Heathen, and does not furnish them with the proper æra of his birth. I will not obtrude on the reader many criticisms on the Evangelical testimonies; being I promised only to defend the Old Testament from controversy, and to explain it simply, proper to the times and circumstances of the Israelites. Notwithstanding, all that, the Author of the Letter  
*had*



*a tell tree, and as an oak whose substance is in them when they cast their leaves ; so the holy seed shall be the substance thereof. Isaiah, chap. vi. ver. 11, 12, and 13. We here have hope mingled with sorrow. The prophet who foretold your error, will, with the same truth, foretel your restoration.*

*10. I will now consider the famous and beautiful fifty-third chapter of Isaiah. Several of your own brethren, as well as others, have been wonderfully converted by this chapter. If we consider*  
*the*

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had to observe in his own bosom, yet he had the boldness to reproach us with blindness, stopping of ears, and fatness of heart, &c. indeed ! a very strange assertion for such a Doctor !

10. With regard to a *suffering Messiah* I have treated upon the subject in my *Critical Fragments* at large ; wherein I demonstrate by reasonable arguments and passages of the Bible, that mankind may exist and attain to a future happiness, without a general sufferer. Besides the Old Testament does not in any place speak of the necessity of the appearing of such a  
D                      Messiah ;

*the passage with candor, and without passion, we must acknowledge that it points to a suffering Messiah. That there will in the end be a triumphant Messiah, is another question to which I accede. But I here contend your prophets declare there is first to be a suffering Messiah. Isaiah very strongly foretels this matter in this chapter.*

11. *Isaiah*

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Messiah ; though many Doctors of the European Churches have thought to point out such a one in the Bible ; yet I say it is but mingled in their brains, but never found clearly expressed in the old Testament : Nay, in the fifty-third chapter of Isaiah, there only is fixed the gordian knot, I will then imitate *Alexander* to untie it as easily as possible and with little trouble, to which I proceed in the annexed paragraph.\*

11. I

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\* I have often listened in some Chapels to a crow from the pulpit, with a human voice, saying, " The Jews never read the fifty-third Chapter of Isaiah, for fear they should be converted by this vision, and are strictly prohibited by their Rabbies from reading it." I testify, that I never have heard of such a prohibition ; yet there is some truth in it, that the Jews (i. e. English,) do neither read this Chapter, nor the whole Bible : Novels and Romances being more to their taste than their sacred Records, that they scarce comprehend their common Hebrew Prayers ; but with respect to the innumerable Israelites throughout our dispersion, to my knowledge they read, understand, and reflect on it also.

11. *Isaiah in the beginning of this chapter says,*  
*“ Who hath believed our report ? and to whom is*  
*the*

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11.—15. I begin with the 52d and afterwards proceed with the fifty-third chapters of Isaiah, being it is one vision ; both allude to one point : the errors and mistakes committed in the interpretation of those two chapters are similar to others before described.

Although the Nazarene Commentators think to understand in the fifty-second chapter “ Christ’s free redemption.” Yet by examining it we shall not find any thing which may allude to a suffering Messiah ; it is merely a rhetorician speech of comfort and a salutary vision to the Israelites of a perfect restoration : the simplicity of the context speaks no other language than that with which the Prophet concludes in the twelfth verse : “ For ye shall  
 “ not go out with haste, nor go by flight ; for  
 “ the Lord will go before you ; and the God of  
 “ Israel shall be your rear guard. Thirteenth  
 “ verse. Behold ! my servant shall grow wise”  
 (according to the Nazarenes, Christ ought to be regarded as a *Son* but not as a *Servant*) “ he shall  
 “ be

*the arm of the Lord revealed ? “ which certainly  
shows*

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“ be exalted and extolled and be very high.” \*  
Fourteenth verse, “ As many were astonished  
“ at the sight of thee ; his visage was so marred  
“ more than any man, and his form more than  
“ the sons of men. Fifteenth verse, So shall  
“ he sprinkle many nations ; Kings shall shut  
“ their mouths at him, for they shall see that  
“ which was not told to them ; and that which  
“ was never heard they shall have to consider.”

It can then by no means be applied to Christ, being that it speaks in plain terms of the restoration of Israel, who are in general throughout the Bible called by the name my *Servant* in the singular number. The last verse, “ For they  
“ shall see that which was never before told  
“ them ; and that which was never heard they shall have to consider.” and is moreover a general contradiction to the principles and opinions of the Evangelical Doctrines ; being they proposed to present to us, a faith and existence well known to all the Patriarchs prior

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\* Indeed, Christ was neither exalted or high in this world ; as for the Eternal world it remains also a general mystery, which could not put the Prophet on that account in great credit and confidence by his people.

*shews that he was going to speak of a thing that would be much discredited.*

12. *And then he says, "For he shall grow up before him as a tender plant, and as a root out of a*

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to Christ's birth, and particularly foretold by all the Prophets which they presume to extort out of the old Testament ; But that Isaiah proposed it as a new proclamation which was before unknown to any one.

But let it not be questionable or strange to you, that the Prophet represented this vision to us in a style in which he adopted the singular instead of the plural ; for it is well known that the Israelites are in general throughout all the old Testament expressed by the singular Number of the Noun, as they are called **בני ישראל** " בכורי ישראל " Israel is my first born son" sometimes by the appellation of **עבדי** " my "servant" such examples you will find every where in scripture.

12. Let us now examine the 53d chapter if it will agree with the idea of the pretended suffering



*a dry ground: he hath no form or comeliness; and when we shall see him there is no beauty that we*

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Messiah. If we take the sense of the context literally (according to the method of the Nazarenes,) we shall find some indications of him; such as, his being despised by the people, rejected of men, and his sufferings &c. (and not without reason) it may be well applied to Christ. But the seventh verse, “He was oppressed and  
 “afflicted yet he opened not his mouth; he is  
 “brought as a lamb to the slaughter, and as a  
 “sheep before her shearers is dumb; so he open-  
 “eth not his mouth;” is contradicted by Matthew ch. xxvi. v. 38, “Then said he unto them, my  
 “soul is exceeding sorrowful even unto death:  
 “tarry ye here and watch with me” v. 39, “And  
 “he went a little farther and fell on his face,  
 “and prayed, saying, if it be possible, let this  
 “cup pass from me, nevertheless, not as I will,  
 “but as thou wilt.” and again in ch. xxvii. v. 46,  
 “and about the ninth hour Jesus cried with a  
 “loud voice, &c. my God, my God, why hast  
 “thou forsaken me?” the unwillingness and dissatisfaction of Christ is obvious; but he could not avoid or escape the sentence of the Sanhedrin.

Farther,



*we should desire him. He is despised and rejected of men."*

13. *We find by the context, that the prophet here alludes to a very illustrious person. He explains whom he means in this 53d chapter, by the concluding verses in the fifty-second chapter : Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee ; (his visage was so marred more than any man, and his form more than the sons of men ; ) So shall he sprinkle many nations."*

14. *The prophet also says of this illustrious person and exalted character, which is certainly your Messiah, Behold I have given him for a Witness to the people, a Leader and Commander to the people. Behold thou shalt call a nation that thou*

Farther, the terms in Isaiah 8, v. **בועצר** **וממשפט לקח** "from a regency and justice he was taken ;" (from the sense, " this same **יעצר** " shall reign over my people." First Book of Samuel ch. ix. v. 17,) " and his generation **שהח** **מי ישוהח** who can abase" (from the radical **שהח** to abase) but the Nazarene Commentators have produced

*thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the holy one of Israel; for he hath glorified thee.”* Isaiah ch. lv. ver. 4, 5.

15. *Isaiah, in the 53d chapter, continues to say of this illustrious Person, “He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment, and who shall declare his generation? For he was cut off out of the land of the living, for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death.”*

16. *This passage is most strikingly applicable to*  
*Jesus*

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produced new terms in the Hebrew language; they translated **מַעְצָר וּמִשְׁפָּט** “from the *Prison* “and *Judgement*,” that it might agree with the testimony of Matthew; it is known that the noun *Prison* is expressed by the various terms, like **בֵּית הַחֵלָּא** *Beth hacalah*; **בֵּית הָאֲסוּרִים** *Beth haasurim*; **בֵּית הַסָּהָר** *Beth hasahar*; but by no other names.

16. Farther ninth verse, “And he made his  
 grave

*Jesus Christ. He silently suffered the wrong of the oppressor. He was taken from prison to the cross. "Christ (says Tacitus) was brought to punishment by Pontius Pilate in the reign of Tiberius." He suffered not for his own guilt, but for*

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grave with the wicked ;" we certainly have no reason to deny this fact which took place in public at the sight of thousands of people. "And with the rich in his death," this expression is incomprehensible. The Author of the Letter alludes to *Joseph of Arimathea* a rich man, who was one of Christ's Disciples, who obtained his body from Pilate, &c. I take upon me to say, that the Author adapts the divine vision to his own fancy ; for it is scarce to be believed that it should treat so minutely on every trivial circumstance, though it might be of no consequence in what manner and where he was buried.

Farther, as to that verse in Isaiah על לא חמס עשה "because he had done no violence" I think it was violence enough against a government, for a man to declare himself the son of God and King of the Nation, at the time that the *Parliament* (or *Sanhedrin*) and the public are against it, except a few insignificant individuals who followed his

*for the transgressions of others. He made his grave with the wicked and with the rich at the same time ; that is, he was crucified with thieves, and Joseph of Arimathea, a rich man, obtained his*

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his imaginations, as the New Testament sufficiently testifies. Farther, **וְלֹא מָרְמָה בְּפִיו** “And neither was any deceit found in his mouth” The contrary is fully testified in Matthew ch. iii. v. 18, 19, “And Jesus walked by the sea of Galilee” &c. “And he said unto them, “follow me, and I will make you fishers of men ;” this immoral fact was chewed over again by *Mark*, ch. i. v. 17, and in *Luke*, ch. v. ver. 10, § I will not be prolix on this matter ; the testimonies of this fact, give sufficient reason to observe the truth of these proceedings, which I think is deceit and

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§ This doctrine, was zealously executed throughout all the Nazarenes. The Roman Catholics *fished* in many parts of the Globe with the net of sword, fire and water ; they oppressed in all their dominions, (to their everlasting shame !) the Jews as well as other persuasions of mankind. Our modern reformed Nazarenes continue still the above doctrine, *but with good prospects and humanity*, and not without a beneficial view towards mankind ; they formed themselves into a *Fisher-Society* in order to support *Fishers* or *Proselytes*, and to support in some measure the poor and unintelligent *fishes* which fall in their net. Indeed, such a command or doctrine is not to be found in any place of the Bible, neither in the Talmudical treatises of the Hebrews.

*his body from Pilate, “ and laid it in his own new tomb, which he had hewn out of the rock.”*

*17. This suffering Messiah, we are told immediately afterwards by Isaiiah in the same chapter,*  
*is*

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and violent for any individual towards a government in general.

17. The Author of the Letter has evaded the tenth verse, being it can by no means be referred to Christ: I here present the original text with its proper translation **וַיְהוֹה חֶפֶץ דָּכָאוֹ הַחֲלִי** “yet, whom the Lord pleased, he chastised him with pains; **אִם תָּשִׂים אֱשֶׁם נַפְשׁוֹ , יִרְאֶה** , **זֶרַע** , יֵאָרִיךְ יָמָיו” when thou shalt make the “soul an offering, he shall see his seed, he shall “prolong his days; **וְחֶפֶץ יְהוָה בִּידּוֹ יִצְלַח** “and “the pleasure of the Lord shall prosper in his “hand.” We must all acknowledge that Christ had not any children or posterity; neither were his days prolonged; being he was crucified at the age of thirty-three years. And with regard to his posterity, satisfaction of the travail of his soul &c. we justly observe from the testimonies of all historians that the Nazarene sect were persecuted by all Nations of Asia and Africa; who  
 until



*is to be a triumphant Messiah. The prophet says,  
“ The pleasure of the Lord shall prosper in his  
hand.*

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until the present day abhor the religious principles of the Nazarenes, who after the elapse of above 300 years after the Nazarene æra, took flight to Europe, among the illiterate and uncultivated Nations of that part. And found a protector in the heathen Emperor Constantine the Great, to propagate their doctrines of Christ in Europe among the Heathen; and publish salutary morals and laws for mankind, which they had collected from the Old Testament; and some good morals which they had borrowed from the Hebrew and Heathen Philosophers, at that time resident in Asia and Africa; which they united in their New Testament; and pretended to be all revelations and Doctrines of Christ and visions of the Evangelical Testaments.

It was then an easy matter to convert the ancient Heathens of Europe from the most gross Idolatry to Christianity; particularly having found in the newly embraced Religion good laws, and sound morals, salutary to mankind; on the other hand we ought to admire and honour *Constantine the Great*, for his perception of the  
good



*hand. He shall see of the travail of his soul and shall be satisfied : by his knowledge shall my righteous*

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good morals, and principle laws which are exhibited in the New Testament, (though borrowed from the Old) and gave liberty to extend it among all the Heathen Nations in his dominions; but alas! in the course of time it has fallen into the hands of the Papal Powers; who really profaned it with the most superstitious ideas and practices; the cruelties they exercised were without example, Sword, Fire and Water were employed by them as the *mild* persuasives to embrace Christianity, and as strong arguments of the truth of their faith. Blessed be providence, that in the present age these kind of arguments are detested in most of the kingdoms of Europe; whose governments liberally allow a free toleration to all religions, and persuasions.

[But we Israelites, the posterity of the Patriarchs, have no need of any transcript, when we are in possession of the original, well preserved, and well understood. A faith simple and true; and a law just and salutary.]

I now return to the explanation of the above  
fifty-

*righteous Servant justify many ; for he shall bear*

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fifty-third chapter of Isaiah, whose style of rhetoric is more poetical and allegorical than that of the other Prophets, and can by no means be literally understood ; which is a common case in the prophetical books.

Now the fifty-second and fifty-third chapters of Isaiah relate to one and the same vision, pointing out a glorious and happy restoration ; he personifies the Israelites in a single person as *his servant* (see the 11th paragraph,) who suffered much from their enemies at the dispersion ; *not for their own iniquities indeed.* (See Isaiah chap. xl. ver. 1, 2. &c.) The great oppressions, and falling off from all moral righteousness, which had prevailed, and I am sorry to say yet prevails, in many of the Nazarene Kingdoms. We are notwithstanding consoled with fervent hopes of the accomplishment of the good wishes and comfortable promises contained in the sacred records, which the Prophets Isaiah, Jeremiah, &c. have prognosticated of a general restoration.

With admiration we have to observe, that all the ancient Nations have in general varied their  
existence,

*bear their infirmities. Therefore will I divide him*

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existence, as well as their religion and country ; and some are intermixt with modern Nations and religions ; and have totally lost their primitive extractions : but the lot of the house of Jacob was very differently signalized, and from the remotest age of the Patriarchs until the present day ; notwithstanding the innumerable calamities and oppressions which have constantly overwhelmed them, yet has resisted all the venomous ages, and continues still in its patriarchal form and principles ; and in their dispersion their Religious principles give light, their sacred books are the source of laws, their private existence affords an example of their peculiarity, to the cohabitant nations ; and through the density of the clouds, the rays of the Supreme light yet penetrate, and give light to the house of Jacob, agreeable to the promise of the Lord. “ And yet for all that, “ when they be in the land of their enemies, I “ will not cast them away, neither will I abhor “ them, to destroy them utterly, and to break “ my covenant with them, for I am the Lord “ their God.” Levit. xxvi. ver. 44.

Isaiah in the above chapters foretells us all the calamities

*him a portion with the great, and he shall divide the spoil with the strong."*

18. *It is not necessary to prove to you that David*

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calamities and oppressions which attend our dispersion, yet not for our own crimes ; and successively from Moses consoled the Israelites with comfortable hopes of a future and general restoration, more glorious and more agreeable to all minds, more animated and more particularly instructed in Religious principles ; but by no means alluding to a suffering Messiah, as some think to press it out of that chapter.

The present crisis, with the favourable changes which has taken place in all nations, when toleration drives out persecution ; exhibits a sufficient proof of the improved state of the world compared with times past, and shews also a good symptom to the Israelites of the future accomplishment of the promises made to them in the sacred Records, [though not agreeable to the mind of the Author of the Letter.]

18. I will now examine the mutilated second Psalm which our Nazarene refers to " the King-  
dom

*David king of Israel was a true prophet. The Jews with the Christians acknowledge it. We can indisputably prove that David prophesied of Christ, and that he prophesied of a suffering as well as of a triumphant Messiah. In the second Psalm David says, "Why do the heathen rage, and the*

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*dom of Christ," which is for the most part misinterpreted, not understood in the proper spirit of the Hebrew language, spuriously and wrongly applied.*

Before I commence my examination, I must call the readers attention to some general rules of Grammar, applicable to all languages. It is a general rule that any text or sentence must agree in itself, first in the proper style of the language; Secondly in the case, gender, person and number; thirdly, in the conjugation; fourthly, in the tense.

All our translations will be found defective in that chapter, if examined by these rules. I will proceed step by step to enumerate the mutilations which this Psalm has undergone from the hands of spurious translators. First, "And the rulers took council together against the Lord



*the people imagine a vain thing ? the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed, saying, Let us break their bonds asunder, and cast their cords from us. He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Then shall he speak to them*

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“and his **משיחו** *anointed*,” (which they attributed to Christ.) I have sufficiently explained and demonstrated in the former parts of this dissertation, that *anointment* ceased with the destruction of the first Temple. If Christ was baptized, by St. John, it is a fact by itself, but has no relation with the Old Testament. 2dly, he said, “that the Prophet in this passage means the Romans by the *Heathen*, and the Jews *by the people*,” the two terms in the Hebrew which are **גוים ולאומים** refers to *Nations* and *Persuasions* in general and not otherwise. Can then the Author of the Letter translate the same in the verse, “Keep therefore and do them, &c. and say surely this **הגוי הגדול** *great Nation* is wise and understanding.” Deut. ch. iv. ver. 6, 7, 8, where the term **גוי** is applied to the Israelites as well as to other Nations. Thirdly, “Yet have I set my King upon the holy



*them in his wrath and vex them in his sore displeasure."* It will appear to a candid mind to be a natural and not a forced interpretation, that the prophet in this passage means the Romans by the heathen, and the Jews by the people; that the passage alludes to the sufferings of Christ under Herod

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holy hill of Zion." It is known that Zion was the seat of David and was destroyed at the first destruction of Jerusalem; accordingly Christ had never possession of it. Fourthly, "Ask of me and I shall give thee the Heathens for thine inheritance, and the *utmost parts* of the earth for thy possession." It cannot be David said the Author of the Letter, &c; the translators have not observed the common Grammatical rules. It is observable, that in the singular number the term is אֶפֶס a part, in plural אֶפְסִי the parts; but in a general sense כָּל אֶפְסִי all the parts; as it is expressed in the lii. ch. 10. v. of Isaiah וְרָאוּ כָל אֶפְסֵי אֲרֶץ "and all parts of the earth shall see the salvation of our Lord;" this rule is observable throughout the whole of the Bible; in that Psalm is only expressed a plurality וְאֶחָדָתְךָ אֶפְסֵי אֲרֶץ "and the parts of land for thine inheritance," but not in a general sense;

*Herod and Pilate; and afterwards to the calamities which the Jews experienced in the destruction of Jerusalem and in their dispersion among the nations of the world.—That Christ is meant in the following passage of the same Psalm, seems equally plain; “Yet have I set my King upon*

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sense; and consequently it must be applied to David himself only, but by no means to any Messiah, as some of the Commentators have endeavoured to explain that chapter.

Fifth, **נשקו בר** “*Kiss the son* lest he be angry,” in the seventh verse, the conjugation is in the second person, “The Lord hath said unto me, “**בני אתה** *thou art my son*,” but in that twelfth verse, Kiss the Son, &c. the conjugation is in the third person. Again, the seventh verse the conjugation is in a definite mode, but in the last it is in an indefinite mode, being that the letter **ה** *h*, is dropped in the original which expresses the definite mode **הבר** *that son*: or it might have been **ברִי** *my son*, with a servile *i*.

Sixthly, The Nazarene Commentators to please their fancy have changed the meaning of these two terms **נשקו בר** being that the first is a verb,

*upon my holy hill of Zion. I will declare the decree, the Lord hath said unto me, thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy*

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verb, and the second merely an adjective. The radical נשק got four different meanings, among which it expresses to *approach*, as in the following examples “ I heard the noise of the wings of the living creatures נושקות that *approach* one another, Ezek. ch. iii. v. 13, and also “ Justice “ and Peace נשקר have *approached*,” Ps. lxxxv. v. 11. Seventhly, the term בר “ *barr*” a son, is only in the Chaldean language, but the proper term in hebrew is בן *ben*. Observe, in the seventh verse, the Hebrew word בן *ben* is employed “ The Lord said unto me בני אתה *Bni, thou art my son*, but in the twelfth verse the expression is in the Chaldea term בר *barr* son. I wish to know what grammatical rules and etymology the Nazarene Commentators have used for their purpose?—But if we apply that chapter to David himself, we shall be free from all the above questions. It is well described in the Bible that David was the anointed King by the prophet

*thy possession."* It cannot be David that is here meant, for David never had the uttermost parts\* of the earth under his dominion. Nor can David be meant, where it is said in the concluding verse of

\* I am aware what some of you may say is foretold of the future power of David upon earth, but it will appear from the context that David is here speaking of Christ, and not of himself.

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Samuel, by the will of God; and that the neighbouring princes, viz. Midian, Amalak, Phelistim, Tyre, &c. were all his enemies. "They set themselves against the Lord and his anointed," (which refers properly to David) to destroy his regency: But God promised him to subdue all his enemies, saying, "Ask of me and I will give the Heathens for thine inheritance, and for thy possession אֶפְסֵי אֶרֶץ *the parts of their land*; thou wilt storm on them with the iron rod," (to be understood the sword;) and the promise of the Lord came really to pass, for he conquered all the neighbouring princes. Now he speaks in a language of chastisement and warning; verse 10, "be wise now therefore, O ye Kings! be instructed ye judges of the land." 11th verse, "Serve the Lord with fear, and rejoice with trembling," 12th verse, "נִשְׁקֹךְ *Approach ye pure men*," (from the radical בִּרְר

of this Psalm, “ Kifs the Son lest he be angry.” David may be called a Son of God, but it is Christ who is called by way of eminence, (κατ' ἐξοχὴν as the phrase is) the Son.

19. *It appears indisputable to a candid mind that*

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ברך pure) “ lest he be angry,” (it refers to God) “ and ye will perish by the way when his wrath “ begins to kindle, but happy are all that put “ their confidence in him.”

I flatter myself, that every candid reader will do justice to this simple interpretation, and will acknowledge the truth.

19. That xxii. Psalm was not in a better predicament than the former, the Nazarene Commentators select terms and phrases, fabricate new words in the Hebrew Language, and form a new syntax in the poetical style, merely to support their opinion; they force visions from the most simple texts, of prayers, hymns, and poetry, tho' their Authors had not the smallest intention of describing visions.

With regard to the terms, the 16th verse of  
that



that David prophesied of Christ, in the twenty second Psalm. In this Psalm \* it is said, " My strength is dried up like a potsherd, and my tongue cleaveth

\* See Psalm xxii. ver. 15, 16, 17, 18.—It is said by some that the Hebrew word in the sixteenth verse, which we commonly translate pierce, signifies also, a lion; and they therefore translate one part of this Psalm in this manner, " My hands and my feet are like a lion." But it happens very unluckily for them, that the preceding verse, the fifteenth, shews at once the error of this interpretation of the words, for it is there said, " My strength

is

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that chapter says, " For dogs have compassed me, a multitude of wicked have surrounded me " כֹּאֵר *like a lion*, my hands and feet." The radical then is אֵר *Ary* a lion, the כ *k*, there is merely a *servile*, expressing the comparative *like*, but our translators and Mr. Parkhurst composed a new radical i. e. כֹּאֵר *kaar* to piercé, which we find no similar term in all the Bible and Hebrew Language; the proper radical for it is כָּרָה *ka-rah* to pierce or dig, but not כֹּאֵר. This new fabrication of a term was the cause of altering the syntax also; they put the *comma* after " inclosed me, they pierce," &c. though according to the proper Hebrew, the stop ought to be after the term כֹּאֵר, but never before it. Secondly, according to the new invention, the letter

cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me, the assembly of the wicked have inclosed me, they pierced my hand and my feet. I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots for my vesture." It may be said of Christ but it could never be said of David, that they pierced his hands and his feet. This certainly alludes to the act of crucifixion; and the alteration that some of

is dried up like a potsherd;" which is not to be reconciled with "My hands and my feet are like a lion." It is not only David, however, who speaks of the pierced hands and feet, but the prophet Zechariah speaks of the house of David and inhabitants of Jerusalem looking in bitter sorrow and repentance "upon him whom they have pierced." See Parkhurst Hebrew and English Lexicon on the word, כָּאֵר to pierce, penetrate.

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letter י i, in כָּאֵרִי does not belong either to a radical or to a servile, and entirely superfluous.

Farther, "I may tell all my bones, they look and stare upon me." Indeed, no one can make out any sense in this phrase, telling to or with his bones; nay, to the "parting his garments," &c. I have nothing to say, but we must give credit to the Evangelists, though they are uncertain and do not coincide, as I have shewn before.

But

*of you have attempted to make in this passage by a different translation, seems to be altogether improper, for the alteration has not a just connection with the sense of the passage. Did they look and stare upon David, when they could tell all his bones? Did they part his garments among them, and cast lots for his vesture? But they did all this in regard to Christ. The Evangelist John says, "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat*

But all doubts vanishes when we refer all that chapter to David himself, as a private prayer, and ends in a poetical hymn descriptive of his own circumstances. The Bible gives a full account of his having been persecuted by King *Saul*, and all his friends and allies: he was forced to be disguised as a madman before King *Achish* of Gath. (See first Sam. ch. xxi. v. 13, 14, 15,) He was also persecuted by Absalom his Son, his persecutors also plundered his palaces and divided his property, as well as defiled his wives, &c. This Psalm is then a prayer alluding to himself as before described, but we should by no means look in it for any visions relating to a remote

*coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be."*

*20. There is a passage in the latter part of the twelfth chapter of the prophet Zechariah which seems particularly worthy of your consideration,*  
*as*

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remote futurity of any Messiah. We have also no reason to look for a minute and literal explanation, which can never be observed in a poetical and allegorical style; it never was, nor will be minutely accomplished.

20. This chapter in Zachariah, was by the Author of the Letter taken literally, and that only in the last part of it; though it does not agree with the context at large. I wish that the said Author had given an explanation of the remainder; and to inform us, (when related to Christ) where was the lamentation of *Hadrimon* in the valley of *Megadon*, and which were the families of Nathan Levi, Shimei, &c. I think, the Author of the Letter snapped up only certain terms superficially, and paid little attention to the whole.

*as it bears a connection with the passage which I have quoted from the twenty-second Psalm. It is said in Zechariah, at your final restoration to Jerusalem, when the Lord " will seek to destroy the nations that come against Jerusalem," that he will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplication ; and they shall look upon him whom they have pierced, (that is, crucified) and they shall mourn for him, as one mourneth for his*  
*only*

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whole. Nay, Zachariah who was present at the beginning of the restoration of Jerusalem after the captivity in Babylon, all his Missions were to encourage the Israelites, to be bold in undertaking the return to Jerusalem : he also comforteth the captives, by saying, " I will pour upon the " house of David and upon the inhabitants of " Jerusalem, the spirit of grace and mercy : and " they shall look on him whom they had pierced, " and they should mourn for him," &c. Zach. chap. xii. v. 10, which is to be understood, that the Heathens will repent the cruelties which they had committed on King Zedkaiah, whose eyes had been pierced by Nebuchadnozar at the captivity, and finally had been slain with the



*only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." Ye will observe that this prophet, as well as Amos, alludes to the selling the righteous for silver.*

*21. That David prophesied of a triumphant Messiah, will readily be granted by us all. He says, in the hundred and tenth Psalm, " The  
Lord*

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rest of the Captives: 2 Kings, ch. xxv. ver. 7. The eloquent speech of Zachariah was then merely temporal, relating to the restoration of the house of David, with the many mentioned principle families to Jerusalem, and the second Temple.

21. At this 110th Psalm, where our Hebrew Commentators do not coincide in the explanation thereof, some referring it to *Abraham* with regard to the blessing of *Malchizedek*, &c. Some make it allude to king *David's* triumph over *Saul* &c. Some refer it in particular, to a future triumphant Messiah, &c. But in all their comments are many phrases which are forced and not fluently applied in the series of that prosody. Our Nazarene interpreters observed the last interpretation of the Rabbies, preferred it to the others,  
and

*Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool."* David could not here be speaking of himself, for David is not in heaven, sitting at the right hand  
of

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and thought proper to refer it to *their Messiah*, by which they understand "the kingdom of Christ," &c. To exhibit all their misconceptions of that chapter would be too numerous; I will only say in general, that they have corrupted and altered nouns, verbs, tenses, and syntax, and according changed the proper meaning. I will then only present the original Hebrew text with a literal translation, the contrast will then appear very striking, and the text will defend my explanation against those of contrary opinion.

It is observable, that the Psalms were not all composed by David himself, many of them were written by different Levitical Poets; as *Asaph, Hyman, Jeduthun*, &c. they consist of *prayers, hymns, prosody*, &c. alluding to various circumstances of public or private facts. This 110th ch. is merely a prosody composed by one of the Levitic Poets, in regard to the glory and victories of his master King David.

*of the Almighty, for that is the exalted station  
of*

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1. Prosody on David :

The Lord promised  
to my \* master ; † await  
for my right hand, until  
I make thine enemies  
thy footstool.

לדוד מזמור :

נאם יהוה לאדני ,  
שב לימיני , עד  
אשית איביך הדם  
לרגליך .

2. Thy glorious sceptre,  
the Lord shall  
send it out of Zion ;  
rule thou in the midst  
of thine enemies !

מטה עזך , ישלח  
יהוה מציון ; רדה  
בקרוב איביך !

3. Thy people will  
voluntarily join in the  
day of arranging them  
in the holy mountains ;  
from the birth, from  
Aurora's brightness, is  
laudable to you the  
dew of thy youth.

עמך נדבת , ביום  
חילך בהררי קדש ;  
מרחם , משהר , לך  
של ילדתך .

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\* It is observable that the term אֲדֹנִי in this place signifies *my master*, it is very differently pronounced from that of אֲדֹנִי *God*, which is more applicable to the text.

† "Await for my right hand," refers to the strength and assistance of God. "The right hand of the Lord acted valiantly." Psalm cxviii. ver. 16.

of Christ. (We should also grant that Jerusalem will be built again, and Israel have dominion. The prophet Jeremiah tells us that “in the latter days” ye shall know that “the city shall be builded upon her own heap” Jeremiah, chap. xxx. ver. 18, 24, again, which must certainly mean after its destruction by Titus.) In the second and third verse of this Psalm it is said, “The Lord shall send the rod of thy strength out of Zion :  
rule

4. The Lord hath sworn and will not repent, thou art the constant chief ruler;\* depend upon my word, my just King! ‡

נִשְׁבַּע יְהוָה וְלֹא  
יִנָּחֵם , אַתָּה כֹּהֵן  
לְעוֹלָם ; עַל דְּבַרְתִּי ,  
מַלְכִּי צֶדֶק !

5. The Lord at thy right hand had smoten Kings, in the day of his wrath.

אֲדָנִי עַל יְמִינְךָ ,  
מַחֵץ בְּיוֹם אָפּוֹ  
מַלְכִּים .

\* כֹּהֵן is here to be understood, *chief ruler*, as, and David's sons were *chief rulers*. 2 Sam. chap. viii. ver. 18. Also, “And Ira the Jairite was כֹּהֵן a *chief ruler* about David.” 2 Sam. ch. xx. ver. 26.

‡ מַלְכִּי צֶדֶק *Malchi Zedek* are two separate and different terms. The first is a *substantive* with a *pronoun* מַלְכִּי *my King*; the second is an *adjective* צֶדֶק *just*.

*rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power."* And in the fifth verse of this Psalm it is said, "The Lord at thy right hand (which is our Christ, and your Messiah) shall strike through kings in the day of his wrath."

22. It

6. He shall sentence among the heathens numerous of bodies; he struck off the head of the *Land Rabbah*.\*

ידין בגוים מלא  
גויות; מחץ ראש,  
על ארץ רבה.

7. From the stream in the way, he shall be refreshed, that he may exalt his head.

מנחל בדרך ישתה,  
על כן ירים ראש.

22. I

\* **ארץ רבה** The *land Rabbah*, it is observable, that in the original both are nouns, and expressed in the singular number, (the corruption is obvious;) it refers to the King of Rabbah, "And Joab fought against Rabbah of the children of Ammon, and took the royal city, &c. and he took their king's crown from off his head, &c. and it was set on David's head," 2 Sam. ch. xii. ver. 26—30.



22. *It has been a great stumbling block with many of you that there should be a different dispensation from the Mosaic law. Some of you are fond of saying that the law once given cannot be altered. Ye should observe, however, that not Christians only, but your own prophets, speak of an alteration or an addition to your former law. Ezekiel speaks of a new dispensation : “ moreover*

*I*

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22. I do not conceive, what the Nazarenes as well as the Author of the Letter, understand in the foregoing chapters by the expression “*covenant* :” do they mean an alteration of, or addition to the Mosaic law? there is not any dictionary that gives such a definition of that term, all those passages of Ezekiel, Malchi, Isaiah, and Jeremiah in which the Author of the Letter sought for a confirmation of his conceits, produce nothing in his favour.

It is obvious that all those visions were related merely to the restoration of the second temple, and particularly to encourage the captives to animate them; and that they might not despair, or lose any hope of a happy and glorious restoration. Jeremiah who was himself among the captives,

*I will make a covenant of peace with them; it shall be an everlasting covenant with them."* Ezekiel, chap. xxxvii. ver. 26. Malachi says, "*Behold I will send my messenger, and he will prepare the way before me, and the Lord whom you seek shall suddenly come to his temple, even the messenger of the covenant."* Malachi, chap. iii. ver. 1. *Isaiah says, "And I will make an everlasting covenant*

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captives, spoke in a most explicit and zealous manner; the expression, "I will make ברית *ברית* a new covenant with the house of Israel," &c. is to be understood that in God they shall then find a more strict ally and patron than when he took them out of Egypt. The terms in Hebrew כרת ברית *to form a covenant*, are to be understood, throughout all the Bible, a strict alliance and friendship, "And both of them made ברית *a covenant*" Gen. ch. xxi. v. 27. "This they made ברית *a covenant* at Beer-sheba" v. 32. "Take heed to thyself! lest thou makest ברית *a covenant* with the inhabitants of the land," &c. Ex. ch. xxxiv. v. 12. In no part of the Bible is there to be understood by it any alteration or any reference to the laws or commandments, such a strained sense of that word

*covenant with them," Isaiah, chap. lxi. ver. 8, meaning that this was to be done in the latter days, and that the first was not everlasting. But Jeremiah is still more explicit, for he directly mentions "A new Covenant." He says, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with*

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is only adopted by our Nazarene, that by making it allude to the law, he might endeavour to support the Evangelical Doctrine. And with regard to the Mosaical law, the Prophet said plainly, "This covenant that I shall form with the house of Israel after those days, promised the Lord; I will put my laws in their inward parts, and will write it in their hearts, &c." Jer. ch. xxxi. v. 31, 41.

The Talmudists, as well as Historians give a sufficient testimony of the Israelites having been more perfect in Politics, State Affairs and particularly in divinity, and in all branches of literature, in all which the **חכמי המשנה** *Doctors of Mishnah* were at the time of the second Temple far superior to those who existed in the time of the first Temple. Malachi lived also at the time of the restoration, and he as well

*with the house of Judah · not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt ; (which my covenant they brake, though I was an husband to them, saith the Lord ; ) But this shall be the covenant that I will make with the house of Israel ; After those days, saith the Lord, I will put my law*

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well as Daniel, Nehemiah, Hagi, and Zachariah were the principle leaders and plenipotentiaries between the Persian kings and the houses of David and Israel, and had no other objects than those of the temporal circumstances and pacification of Israel and Jerusalem.

Indeed *brethren*, taking all things in a candid view you will find, that all the promises made in the foregoing chapters, were not fulfilled at the time of Christ's existence, far from it ! they had not even commenced : on the contrary, at that very period the dispersion of Israel prevailed more rapidly than before ; owing to the extensive power of the Romans, (as I will give a reasonable account in the second part.) With regard to Christ, the historians give a sufficient account that his



*law in their inward parts, and write it in their hearts; and will be their God and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord; for they shall know me from the least of them unto the greatest of them, saith the Lord.” Jeremiah, chap. xxxi. ver. 31, 32, 33, 34.*

23. *Jesus Christ says, “Think not I am come to*

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*own* Disciples and their followers have been constantly persecuted by the Heathen for above three hundred years after his death, even until the time of Constantine the Great, who protected the Nazarene sect; from which time the Christian religion has continued to flourish in Europe: but its present glorious state is not owing to the principles of that religion; on the contrary, the wide extent of that religion is owing to its glorious state and Politic, and the extensive knowledge of many of its professors in all branches of the arts and sciences, and the improvement of all their intellectual capacities, which embellished also their religious principles.

23. I do not comprehend in what respect it  
was



*to destroy the law and the prophets; I am not come to destroy, but to fulfil." The old law, in many respects, remains unmoved; and what there is*

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was said by Christ, "I am not come to destroy, but to fulfil the law." If I should go into the detail of the Mosaical laws to shew the contrary, I must then repeat the whole pentateuch; nay, it is sufficient to touch only the principal laws of it; as, instead of *circumcision*, which is observed as a sacred signature on our bodies, his followers only sprinkle with water; (easy enough!) in regard to *Sabbath*, which is the principle commemoration of the creation, it is delayed until Sunday, in memory of the resurrection day of Christ; and in general the Christian ritual laws have abolished all the holy days, &c. which ought to be strictly observed agreeable to the Mosaical law. Then if the above expression uttered by Christ, (according to Matthew,) is truly, positively, and literally to be understood, then I ask pardon of you, my good Nazarenes, that I must say in plain terms, that you do not perform and follow at all the precept of your legislator Jesus Christ.

*is of a new law or an addition to the old is what your own prophets foretold.*

*24. Many of you are offended that the gospel gives privileges to the Gentiles, to which they are not entitled by the Mosaic dispensation. Ye cannot*

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One good Nazarene Gentleman said to me, you do not know the meaning of Christ's saying "I am not come to destroy, but to fulfil the law." We are not liable to all the Mosaical code, and the meaning is, "that the ancient law was fulfilled in the person of Christ himself." I replied, this interpretation is more incomprehensible than the text, the expression, "fulfilled in his own person," forms only an aspiration of words, but no sense. Secondly, And why was not this sacred essence produced before Moses, to spare in the first instance the promulgation of the Mosaical Law? "God is not a Man that he should lie; neither the Son of Man that he should repent." And therefore, according to your doctrine, Christ himself was the destroyer of the Mosaical Law.

24. In this passage I find nothing in favour of our Author of the Letter, in these two chapters

xlii.

*cannot now make slaves of the Gentiles as in former times, by the law : for the Apostle says, " God hath made of one blood, all nations of men, to dwell on all the face of the earth." And again he says, " There is neither Jew nor Greek, there*

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xlii. and xlix. of Isaiah I do not find any thing that alludes to any personal Messiah.

I shewed plainly in the foregoing passages, that in the most parts of the Bible, the whole body of the Israelites are represented in the singular number, by the names, "*my first-born son Israel,*" or, "*my Servant.*" also by the single name of the house of *Jacob*, or *Israel*; the whole context of those chapters with those annexed speaks in plain language, not only for a glorious restoration of the Israelites; but moreover, for a covenant to all Nations, and for a light to the Gentiles, &c.

This xlii. beautiful poetical chapter of Isaiah, exhibits to us something more sublime than that of a triumphant Messiah, or a restoration to the holy land; he said, in the eighth verse, " I am *Jehovah* (which signifies in Hebrew, Eternity,) "  
" my

*there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."*  
*This doctrine ye will find reconcilable with the*  
*declarations*

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"my name and my glory I will not refer to  
 "another; neither my praise to images." Ninth,  
 "Behold the former are come to pass, and news  
 "do I enunciate; before they spring forth I let  
 "you hear of them." Tenth, "Sing to the  
 "Lord a new song, his praise is arrived from  
 "the ends of the Earth; all that go to the exten-  
 "sive sea, the Isles with their inhabitants."  
 Eleventh, "They shall elevate their voices, the  
 "wilderness with its cities, the inhabitants of  
 "the Tartars they shall sing: the inhabitants  
 "of the rocks, from the top of the mountains  
 "they shall shout." Twelfth, "They shall do  
 "honour unto the Lord, and his praise shall be  
 "declared in the numerous Isles," &c.

It is judiciously to observe, that a *triumphant Messiah*, or a principle leader, proves always the deficiency of that generation; but, by a general gloriousness and completeness of a generation,

*declarations of your own prophets. Part of the blessing attendant upon Abraham was, that in thy seed shall all the nations of the earth be blessed." Genesis, chap. xxii. ver 18. The prophet Isaiah says, "I the Lord have called thee in righteousness,*

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ration, a chief ruler, or leader, can be entirely spared. It is evident, that in that beautiful chapter of Isaiah, the visions alludes to a general completeness, and an extensive knowledge of God, in *all parts* on the surface of the globe: besides, *one ruler* cannot survey all at once; who is therefore useless, and may be entirely spared. As to a *suffering Messiah*, it is still more incomprehensible to my understanding, first, why should the innocent suffer for the guilty? secondly, why should the criminal and guilty be free from punishment and expiation? thirdly, if repentance and expiation are salubrious remedies and atonements for sins, then a suffering Messiah can also be spared. In short, all depends only on our own application and the general completeness foretold in that chapter of Isaiah.

Upon



*righteousness, and will hold thine hand, and will keep thee, and give thee for a Covenant of the People, for a light to the Gentiles ; to open the blind eyes, to bring out the prisoners from the prison*

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Upon mature reflection, we will conclude, that any *tradition* or *dogma*, (not having the support of reason and proper demonstrations,) though it has been generally received and assented to for thousands and centuries of years ; yet, in the present enlightened age has reached its last period of decay and dissolution and are treated as a chimaera : as for example, the notion of an *antipode*, which from eternity was entirely a secret, and was treated as the utmost absurdity and heresy. Moreover, our inhabited hemisphere was also asserted by the ancients to be barren in the frigid and torrid zones. Who would have dared to think that the universal system of the celestial bodies would be overthrown, and a new one formed ? but, the human intellect reasoning and inquiring into the law of nature, could not be extinguished ; and in the last three centuries, what wonderful discoveries have not been made by mortals ! North and South America confirmed ; the antipodes of our hemisphere. A new system has  
also

*prison, and them that sit in darknes out of the prison house."* *Isaiah, chap. xlii. ver. 6, 7.*

*And*

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also prevailed in the most parts of our globe. A general assertion of a plurality of worlds as more glorious to the Omnipotent. The prophane doctrines of invisible beings who act on mankind, faith in sorcerers, visionaries, dreamers, &c. which had been but too successful on the human mind are now exploded, except in the brains of some chimerical individuals, or hypocrites, to dazzle the lowest class of the community. It cannot then appear strange to us, if the traditions or dogmas of a triumphant or suffering Messiah met with the same fate as all hyperbolical doctrines before mentioned ; especially, as the sacred records announce things of far greater sublimity, as I have before explained.\*

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\* I could have supported this hypothesis, with various texts from the Talmudical Doctors, and some of the ancient Hebrew Philosophers ;—but, I am sensible, of the roaring of our modern religious Doctors, who are more partial to their traditions than to their intellectual capacities, as it is expressed by an ingenious Author, “ Rien n'est plus rare, que de voir faire usage de Bon Sens ; et rien n'est plus comun, que de voir des tester la verite.” For which reason, I expose myself, as a sacrifice to their cruel prejudice, to preserve the characters and honours of the ancients inviolate.

*And again, it is said in Isaiah of your Messiah.*  
*"It is a light thing that thou shouldest be my*  
*servant to raise up the tribes of Jacob, and to*  
*restore the preserved of Israel: I will also give*  
*thee for a light to the Gentiles, that thou may-*  
*est be my salvation to the ends of the earth."*  
*Isaiah, chap: xlix. ver. 6.*

25. *The prophet Micah says your Messiah was*  
*to*

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Brethren, if we pay attention to the many thousands and centuries, which have elapsed from the creation when nations were in a state of infancy and all idolaters, until the time of the Prophets, and then how they have progressively improved until the present period, we may then confidently hope for a farther progressive state of the world in general, especially, in a more extensive knowledge of God, and an encreased *love and unity* between his creatures; Amen.

25. In that fifth chapter of Michah, I must challenge our Hebrew Commentators as well as the Nazarenes, in particular the two chief Commentators ר' שלמה יצחקי *Rabi Solomon Isack*, and ר' דוד קמחי *Rabi David Kamchi*; the acuteness of the hebrew poetical

*to be born in Bethlehem. " But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth*

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poetical style in the Prophets, and the fondness of alluding to traditions and mysteries, had often transported the minds of good Commentators to deviate from the true meaning of any text, and refer it to any tradition or *Drash*, **דרש** *Sophism*.

This chapter of Michah affords us a particular instance of it: the acuteness of the hebrew language in that chapter, and their zeal for traditions, had led the minds of the above Commentators to understand in it the vision of a future Messiah. Our Nazarene Commentators, who are good copyists, on that accounts referred it to Christ, whom they acknowledge to be a Messiah, though it does not coincide with the rest of the context.

I would ask the above commentators who allude it to a Messiah, to explain also the fifth and sixth verses of that chapter, in regard of the Assyrian. The Bible testifies to us, that they were generally destroyed and exterminated in the reign of Hezekiah king of Judah; then, according



*forth unto me that is to be Ruler in Israel:  
whose goings forth have been from old, from  
everlasting.*

---

ding to our Commentators, we must allude to that kingdom also, with the other events to be restored at the time of any Messiah. Indeed! this is a new tradition, which we had not before any notion of: will they understand Assyria in her present state, though destroyed? it appears to me more questionable, why the Prophet distinguished Assyria more than the other neighbouring countries?

As to the Nazarene Commentators we can add some other questions. First, The Prophet speaks in an absolute manner, "from thee shall arise, that is to be ruler in Israel." Micah ch. v. ver. 2, but the historians give a reverse account, that Christ and his successors were persecuted many centuries after his Mission: the Divine visions, we observe, are always *absolute*, but never *conditional*; which latter must be the case according to the Nazarene Commentators. Secondly, according to them, the third verse had no communication at all with the context; and I suppose, our Author had intentionally pushed



*everlasting. And he shall stand and feed in the strength*

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pushed out that verse, being that he could make no use of it in his favour.

To explain simply, I think it proper to refer this vision to the time of its existence. The beginning of Micah tells us, that he received the visions, “in the days of Jotham, Ahaz, and Hezekiah kings of Judah,” which concerned *Samaria*, and *Jerusalem*; his visions then were contemporary with those of Isaiah. You will readily observe, that this vision of Micah coincided with the events and visions explained in the 2d. Kings chapters, xviii. and xix. and Isaiah the xxxvi. and xxxvii. chapters.

In the before mentioned chapters is fully described the general destruction of Samaria, which was the kingdom of the ten tribes of Israel, by *Salmanasor*, king of Assyria, and after him followed *Sanherib*, king of Assyria, who advanced towards Jerusalem to destroy also the house of David: but the Lord who promised, “that the house of David shall be a chief ruler for ever,” sent his words by Isaiah to the king Hezkaiah, that he should not fear the Assyrians, &c. and the

*strength of the Lord, in the majesty of the name of the Lord his God: for now shall he be great unto*

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words of the Lord came to pass, that, at that time the Assyrians were totally destroyed, and the house of David had triumphed over several kingdoms, and the rest of Israel.

This fifth chapter of Micah, then is the proper vision relating to Hezekiah king of Judah, with regard to the destruction of the Assyrians, and the success of Hezekiah. The poetical style in that chapter does not exaggerate any thing in regard to a Messiah, or a future restoration, it expresses plainly a temporal vision to Hezekiah, as I have before explained. It is also to be observed that the house of David derived its origin from Bethlehem, "And David answered, I am the son of thy servant Jesse, the Bethlehemite," 1 Sam. ch. xvii. ver. 58.

I listen also to a question which may be made, who are the "*seven shepherds*," (which allude to Kings) "*and the eight principal men*," &c. mentioned in the 5th. and 6th. verses of that chapter? to which I answer, seeing, that the Bible records give us not in particular the account of  
the

unto the ends of the earth." Micah, chap. v. ver. 2, 4.

26. The evangelist Matthew says, "Now when  
Jesus

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the destruction of the Assyrians, "who wasted  
"the land of Assyria, and the land of Nimrod,"  
" &c. then it should remain indifferent to us,  
to know them in particular; see the fifth  
chapter of Micah, you will find it well adapted  
to the vision, as I have explained. Yet, I think,  
we cannot be intirely ignorant, but that we may  
recover the *seven shepherds*, alluding to seven  
kings: as, Gozan, Haran, Rezeph, &c. men-  
tioned in Isaiah, ch. xxxvii. ver. 12, 13, which  
the Assyrian kings had destroyed; but they  
rebelled and joined again in the days of Hezeki-  
ah king of Judah, who wasted the Assyrian  
kingdom, &c.

26. I think, that St. Matthew was a little  
confused in his assertion, with regard to the  
massacre of any children at Bethlehem, he said,  
"then was fulfilled that which was spoken by  
"Jeremiah, &c. Rachel weeping for her chil-  
"dren and would not be comforted because they  
"are not." Jeremiah ch. xxxi. v. 15. It is to

*Jesus was born in Bethlehem, of Judca, in the days of Herod the king, behold there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the East, and are come to worship him. When Herod the king had heard these things, he was troubled and all Jerusalem with him." And afterwards Matthew says that Herod "was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and all the coast thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, "In Ramah was there a voice heard*

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be observed, that, Bethlehem was tributary to Judah who was one of Leah's children; then in vain did Rachel weep over strange children, but not for her own.

Nay, if we consult the context of that chapter we shall find, that it alludes to the restoration of the second temple, and that not only the tribe of Judah, but also part of the tribes which had belonged to the kingdom of Samariah, the house

heard, lamentation and weeping, and great mourning Rachel weeping for her children, and would not be comforted because they are not."

27. Your city Ramah, ye know, was near Bethlehem, "in the coast thereof." And from other circumstances we have reason to suppose that the evangelist

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house of Joseph, i. e. Manassah and Ephraim the posterity of Rachel shall also be restored at that time. See the complete chapter Jer. xxxi.

27. I mean to introduce an extract of Herod's cruelties, from historians more authentic, and varying much from that of Matthew and the report of Macrobius; varying also, in facts and time. I will make a short account of the events of Herod's reign, reported to us by Josephus and קבלת ה"ר א"ב"ד the tradition of Rabbi Abraham Ben David. Herod the son of Antipater of a Roman extraction, who was in the service of the King and high Priest Hurcanus, of the house of Hashmonay, formed a conspiracy against the regency of the high priests of Jerusalem; and with the assistance of the Roman Emperor Augustus, he obtained the Crown, to be King over Judah; the hatred he entertained against



*evangelist properly applied the words of the prophet to this remarkable cruelty of Herod, to which he was excited by his ambition ; which as the*

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the *Pharisees* and the *High Priests*, produced the greatest cruelty in the commencement of his reign, when he killed all the *Pharisees*, and in particular every person of the house of the *Hashmonaim* the High Priest ; he extirpated children from the birth to mature age ; not to leave any remnant to the house of the High Priests, for fear lest the regency of Israel might return as in its primitive state to the house of the High Priests.

From out of the unfortunate family of Hurcanus the High Priest, and King, Herod took (but not without compulsion,) Meriam a grand child of Hurcanus for his wife, though he had many wives of the vulgar, he promised her to leave the crown to her posterity ; she bore him two sons *Alexander* and *Aristobolus*. At an advanced age Herod sent these two Princes to Rome to be educated under the eye of the Emperor Augustus ; in state and politic affairs of the Romans ; they were also married to some princesses

*the wise man says of jealousy, "is cruel as the grave." The fact of the murder of the children was probably spread over a great part of the world.*

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princesses, daughters, of their neighbouring princes, by the consent of Augustus.

At that time, a new fire began to kindle in the Herodian house, and his cruelties began to be practised against his own family, domestic conspiracies and malevolence succeeded. Meriam the grand child of Hurcanus could never forget the cruelties exercised by Herod towards her holy family the High Priests; accordingly, she never felt any tenderness for the King her husband, and conspiratoriously, Herod ordered her head to be stricken off. This cruel action begat an indelible aversion in the hearts of the two Princes *Alexander* and *Aristobolus* against the King their father; the conspiracies in Herod's family were conducted with so little consideration or caution, that he commanded the two Princes to return from Rome, whom he ordered to be put to death also. On which account Augustus uttered the witty saying, reported by Macrobius (*melius est Herodis esse porcum, quam filium*) "It were better to be the hogs, than the sons of Herod."

It

*world. We have intelligence from Macrobius, a pagan author, that it was known and talked of at Rome. He mentions (and ye may see at once his*

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It is to be observed, that the testimony of Macrobius, was less an eye witness than other historians, having lived many centuries after the birth of Christ, and accordingly he embraced the traditions superficially as they were reported to him, without any enquiry into the nature of those Reports.

The difference of the causes of these two cruel actions is justly liable to the difference of the time, the one at the beginning of his reign, and the second near the end of his life.

The above historian gives also a peculiar account of Herod's character, he very much honoured the doctors of *Mishnah*, he was very liberal to the Jews, and particularly liberal to the temple which he richly endowed, and as some pretend, made it more splendid than that of Solomon. But he was illiberal and very cruel to his own family.

The confusion of the Author of the Letter, is obvious

*his words by turning to his book, as I have done,) “ When Augustus heard that Herod King of the Jews, had ordered that all the children in Syria*

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obvious, in his jarring combination of the report of Macrobius to that of Matthew. If Herod's cruelty in murdering the children of Bethlehem, was occasioned by his fear and jealousy, that a king should be born in Bethlehem, and that the regency should not be transferred from himself and his posterity; indeed, he need not have been so mad as to kill his own children also, the legal successors to his crown? should his jealousy have been directed to his children also, then why did he leave his son Archelaus to succeed after him to the crown of Judea, and kill the other sons? particularly as it might be all the same to Herod, being it happened at the decline of his life? as the Historians give us an account that Herod died in the second year after the birth of Christ, after a reign of forty, and at the age of seventy years. It is impossible for any human intellect to form any connection between such confused reports.

It is judiciously to observe, that Matthew's testimony of the massacre of the children at Bethlehem,

*Syria under two years of age should be killed, and that his own son also was killed, he said, it were better to be the hog, than the son of Herod.”\**

\* Macrobius, where he speaks of the witty sayings of the Emperor Augustus, says, Cum audisset, inter pueros, quos in Syria, Herodes Rex Judæorum, infra bimatum jussit interfici, filium quoque ejus occisum, ait, Melius est Herodis esse porcum, quam filium Lib. 2. Cap. 4, Saturnal. Macrobi. De Jocis Augusti in alios, &c. Leyden edit. 1670. 8vo. p. 232.

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Bethlehem, has no connection with the report (of that witty saying of Augustus) by Macrobius before mentioned, the last refers only to the cruelty of Herod to his own sons, in regard of domestic conspiracies; the report of which cruelty spread until it reach'd the ears of Augustus at Rome; but it hath no appearance of any Massacre at Bethlehem. Except Matthew who testifies the fact of Bethlehem, whose testimony is also dubious, being Matthew wrote his testimony forty years after the birth of Christ; can we therefore regard him as an eye witness to an event which was forty year prior to the testimony given, and consequently happened in Matthew's infancy, and perhaps before his birth? it is then obvious, that it was spuriously reported and entered in manuscript; just as our Author C. Crawford, Esq. thought to combine the report of Macrobius, with the testimony of Matthew.



28. Here Gentlemen, I close my treatise agreeable to my promise, to treat only in regard to a Defence of the Old Testament, in those prophecies which were fallen in my way, by means of the Author's Letter, but by no means by way of offence to enter into the details of the New Testament; and less to go on with the Author of the Letter in debates by way of sophistical demonstrations; although the Author promised that he *will prove*, &c. yet, I think, that all his proofs will not be Mathematically demonstrated, but merely by spurious reports and testimonies of some of the Monks, which has also alternately arrived to us. Then I conclude, that every man may form his own ideas and demonstrations, in the manner most suitable to his capacity and intellectual judgement.

## APPENDIX.

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HAVING finished my dissertation, the reply to the public Letter directed to the Hebrew Nation, I was induced by a Gentleman, a friend of mine, to answer other questions which were made against the religious principles and the doctrine of the Hebrews. That Gentleman presented me a book published in the year 1710 intituled “an Address to the Jews by *John Xeres*, “containing his reasons for leaving the Jews, “and for embracing the Christian religion.”

Listening to his voice, I cast a cursory view on the different contents, which the above *convert* brought to his purpose, to assert his reasons for his having turned his mind similar to the turn of his coat. To answer all the contents, which the above *Xeres* thought to bring for his reasons or arguments, might be a useless thing, as the most of his arguments deduced from the Old Testament, are explained and demonstrated in the foregoing dissertation. The other parts of his arguments, are merely *sophism* and *pedantry*, as

I will prove in the present dissertation, and do not deserve any answer. But there is one subject which is observed as a general doctrine by all the Nazarenes, and the above *Xeres* took the utmost pains to alledge it to the best of his knowledge of the Hebrew text, (perhaps in a degree superior to some of the Nazarene doctors,) “and  
 “invented things improper in the essence of  
 “God!” which dogma I will prove by etymological and grammatical rules of the hebrew language to be false, and a misunderstanding in the Bible ; also will demonstrate by the rules of the פילוסופיא אלהות *Divine Philosophy*, and will produce a peculiar lecture and a satisfactory knowledge of the divine essence.

“It is a general opinion held *said Xeres* by  
 “most of the European Nations, that they  
 “should understand in the divine essence *multi-*  
 “*plicity* or *Trinity*. All the doctors of the  
 “Christian Church, and in particular the above  
 “*Xeres*, hold the same doctrine; though they  
 “observe the divine essence to be an infinite  
 “being, compleat in all imaginable perfections,  
 “immaterial, and indivisible; now to suppose  
 “many infinite and perfect beings in a similar  
 “state, must be an absurdity and an absolute  
 “contradiction, on which account the notion of  
 “plurality must be destroyed.”

Yet,

Yet, to support this *dogma*, and the nonsense of their demonstrations; the Doctors have recourse to the Hebrew Bible, to press out of the various *divine nouns* of the Hebrew language, the notion of plurality. I will only quote a short extract, out of the various passages and verses of the Bible, which the above *Xeres* in his *Address to the Jews*, thought to argue upon. First, I will meet him with various debates and questions; and afterwards I will explain it, according to my usual manner simply and explicitly, adapted to intellectual capacities and philosophical principles.

First, the only basis which *Xeres* acts upon is, alledging that “ the Divine noun אלוה *Aloha*, “ *God*, denotes the singular, from which the “ derivative אלהים *Alohim*, denotes plural; “ on this basis he explained, that plurality, or “ in plain terms *the Trinity*, was prior to the “ creation, and that the creation sprang forth by “ consent of the *Trinity*, for which reason in the “ first chapter of the creation, no other divine “ noun is mentioned but the name אלהים *Alo-* “ *him*, which according to him denotes plurality.”

Secondly, he uses the vulgar resource, the superficial meaning of the Hebrew text ויאמר “ And *Alohim* said, let us make man in our image, “ and

“and in our likeness.” Gen. ch. i. ver. 26, which according to his assertion expresses also a plurality in the Divine essence.”

Thirdly, a farther proof of a plurality ויאמר “And God said, the man is become similar to every one of us, ch. iii. ver. 22, which denotes also a plurality.”

Fourthly, add to the above, Xeres thinks to understand a plurality in Deut. ch. vi. ver. 4, “Hear, O Israel, יהוה אלהינו *the Lord our God is one Lord* ;” he demonstrated “the noun אלהינו *Alohim* in a plural sense, explaining, that though it is plural, yet it means one Lord, or essence.”

Fifthly, another proof of plurality of persons in the divine essence appears to him, “being the noun אלהים *Alohim*, (which according to him denotes plurality,) is often joined with adjectives also in the plural number; like the following, Deut. chap. v. ver. 26, אלהים *the living God*.” Ps. lviii. ver. 12, אלהים שפטים *God that judgeth*. Joshua ch. xxiv. ver. 19, אלהים קדשים *the holy God*.”

Lastly, he concludeth thus, “had not the noun אלהים *Alohim*, any singular number, and were it “never joined to *adjectives or verbs*

“ of



“ of the plural number, there might be some plea  
 “ for what you advance against what I have been  
 “ arguing for all along; but, the contrary ap-  
 “ pears from the following passages, **אלוה**  
 “ *Aloha* the singular noun is joined to a *verb*  
 “ also in the singular,” as, in Habak. chap. iii.  
 verse 3, **אלוה מהימן יבוא** “ God came from  
 “ Teman” again in Job, chap. iii. ver. 23, **דיסך**  
**אלוה בערו** “ And whom God had hedged in.”  
 (There are more of these similar terms in Job)  
 likewise he said, “ That we find the noun **אלהים**  
 “ *Alohim* which is plural, is also joined to verbs  
 “ in the plural,” like in Gen. ch. xx. ver. 13,  
**התעו אתי אלהים** “ That God caused me to  
 “ wander,” Gen. chap. xxxv. ver. 7, **נגלו אליו**  
**אלהים** “ God appeared unto him.” Again, in  
 Sam. chap. vii. ver. 24, **הלכו אלהים לפדות**  
 “ whom God went to redeem,” from all the  
 above he concluded, that **אלוה** *Aloha* is the  
 singular, and **אלהים** *Alohim* the derivative  
 plural; from which derived the *dogma* or *notion*  
 of a plurality of persons in the divine essence.  
 Now, if we shall seriously reflect on this doc-  
 trine theologically and critically, we meet with  
 great objections and perplexities.

First, if plurality is an absolute attribute to  
 the divine essence, it ought accordingly to follow  
 the general rules. It is a general grammatical  
 rule,

rule, that, before and after a plural noun, the *verbs* and *adjectives* joined must be also in general in the plural number ; now if we will observe the original Bible, we shall find thousands of instances of the Divine noun אֱלֹהִים *Alohim*, (see in the concordance the radical אֵל,) which are guided in general by *verbs* of the singular number ; like בָּרָא *bara*, created ; יָצַר *jazar*, formed ; עָשָׂה *oshah*, made ; אָמַר *amar*, said ; דָּבַר *dabor*, spake ; רָאָה *raah*, seen ; and nearly all the verbs when attributed to God, are in general in the singular number, except the few which Xeres has brought to support his argument ; but these exceptions being so few, and merely at *the creation of man*, though against the general rule of the Bible, consequently denote some sublime and peculiar idea, as I will explain after.

Secondly, if plurality is an absolute attribute to divinity, why has only the name אֱלֹהָ *Aloha* derivated to the plural אֱלֹהִים *Alohim*, and not the other sacred names ; as, יְהוָה *Jehovah*, שְׁרֵי *Shaday*, אֲדֹנָי *Adonay*, &c. which might also have been *pluralized* by the addition of the two letters יִם *im*, according to the Hebrew rules ?

Thirdly, why the sacred name צְבָאוֹת *Zebooth*, “ hosts,” is constantly in the plural number when attributed to God, but never in the singular number ?

H

Fourthly,

Fourthly, we have critically to reflect that the notion of plurality is against all reason ; because, if plurality of persons is absolute and unavoidable in the divine essence, then they become dependent, and neither of them can be perfect and infinite? and if we alledge them to be independent and perfect, possessing equal power, then their plurality is useless? and accordingly, we shall meet with the doctrine of Polytheism ; which doctrine is more absurd than that of the Heathens, who acknowledged inferior and secondary essences.

Fifthly, we may add also, that, plurality in one essence is against the common rule of arithmetic which teaches us, that, a plural number is composed of many units ; but, that *three is one* and *one is three* is entirely out of the rule and will always remain incomprehensible.

I will not obtrude on my reader with many critical questions. However an objection is not yet an answer. I shall now proceed not only to give an answer to the above *Xeres* and his coherents ; nay, my sole object is, to exhibit to the reader a concise explanation of the various *sacred names* which we find in the original Hebrew Bible ; demonstrated by grammatical, etymological, and philosophical principles ; to remove all questions which may be observed in  
the

the divine doctrine. I will also explain the above passages in *Genesis*, which *Xeres* brought in support of his assertions.

Let us observe some grammatical and etymological rules, by which we shall obtain the true notion of the divine essence, and the variety of the sacred names.

First, It is a general rule of grammar, that nouns are divided into two classes; the one is כללי *substantive*, or *noun common*; the other is שם העצם פרטי *substantive*, or *noun proper*. A substantive or noun common may be declined with pronouns personal either in the singular, or plural, as, in the following examples.

אב father, אבי my f. אביך thy f. אבינו our f. &c.  
 מלך king, מלכי my k מלכך thy k מלכנו our k. &c.  
 אדני master אדני my m אדנך thy m אדנינו our m &c.  
 עיר town, עירי my t. עירך thy t. עירנו our t. &c.

They become plural by adding the additional letters ים *im*, or ות *wth*, or one single י *i*, as, מלכים *kings*, אבות *fathers*, אלהי *gods*, &c. but a *noun proper*, as, Adam, Sun, Moon, London, &c. cannot be declined like the former.

Secondly, שם התאר *an adjective*, as חכם *wise*, גבור *strong*, צדיק *righteous*, רחמן *merciful*, &c. being it denotes merely a quality which is not substantial in the subject, it is liable to alterations



and is incomplete when attributed to mankind; it is also called a *noun abstractive*, being it is abstracted from matter, and is also imperceptible by the way of sensations, only by reason and understanding.

The Doctors of divine philosophy, particularly the famous *Rabbi Moses Mymonidos*, who having paid great attention to the Bible, observed, that the names of the various members of the human body, which only can properly be related to Mortals, are also attributed to the divine essence: which might afford an opportunity of attributing to God material substances; as, “Lord! bow down *אָנִיךְ* *thine ear*,” “open “Lord *עֵינֶיךָ* *thine eyes*, and see.” “For the “*עֵינֵי* *eyes* of the Lord run to and fro throughout “the whole earth.” “With him will I speak “*פֶּה אֶל פֶּה* *mouth to mouth*, even apparently.” “That they may &c. understand together, that “*יָד* the *hand* of the Lord had done this &c.” “This said the Lord, the heaven is my *throne*, “and the earth is *רַגְלִי הָרָם* my *footstool*.” These expressions are frequently made use of when speaking of the divine facts; which are liable to make us understand *הַגְּשָׁמָה* *hagshamah materiality*, in the divine essence: for which reason that Philosopher thought proper to form an addition to the above, i. e.

Thirdly,



Thirdly, שם משוחך *associated name*; at the first it denotes members of material substances, but at the second denotes only the particular qualities which are invested in nature, and a power abstracted from matter; the qualities of the first are deficient, changeable and mortal; but those of the second are perfect, unchangeable, and immortal. Then, the nouns of member attributed to the divine essence, denotes only the different absolute powers and qualities which arrive from the Supreme Being; and ought to be understood allegorically when attributed to God. as, by the noun אָזן *ear*; we understand the unlimited *audibleness* and *perception* of the Creator. By the name עֵין *eye*, we understand *providence*; by the name פֶּה *mouth*, we understand *emanation*, or the intellectual inspiration to the Prophets or eminent men; by the name יָד *hand*, we understand *power* and *strength*; by the name רֶגֶל *foot*, we understand *firmness* and *constancy*. Similar explanations we may give to the other different members attributed to God. In short, the names are only *associated* by the terms, though not by the way of material substance; the association is derived only from the similar qualities (in some degree) common to both, although the one uncertain and mortal, and the other absolute and eternal.

The same was observed by the doctors with regard to the **פעלים** *verbs*, expressing the various acts and sensations attributed to mortals, and also to the divine essence, as mentioned before concerning the nouns, as, **ברא** *create*, **עשה** *make*, **יצר** *form*, **אמר** *say*, **דבר** *speak*, **ראה** *see*, **שמע** *hear*, **ריח** *smell*, &c. which are frequently in the Bible attributed to God; we must understand them, abstracted from matter; which accordingly are powerful, absolute and without fatigue.

Farther, the Philosophers observed, that the **שמות התארים** *adjectives* or *abstracted nouns*: mentioned before, which are attributed to mortals, are also attributed to God as; **חכם** *wise*, **גבור** *strong*, **שופט** *just*, **צדיק** *righteous*, **רחמן** *merciful*, **חי** *live*, **קדוש** *holy*, &c. They then thought proper to contrive a peculiar name. i. e.

Fourthly, **שם מושאל** a *borrowed name*, being it is borrowed from the adjectives relating to mortals; at the first they are merely abstract nouns, but when attributed to God, they become all substantives, being absolute, unlimited and eternal: the source of all the above qualities. The Philosophers instructed us, that we ought to understand also the above *adjectives* when attributed to God **על דרך שלילה** *in a depricative sense*, i. e. excluding from the divine essence all the opposite qualities, as **חלישות** *foolishness*, **כסילות** *weakness*,

*weakness*, רשעות *injustice*, אכזריות *cruelty*, &c. Both *good* and *bad* qualities are relative to mortals, but only the former are to be observed in an essence omnipotent, all good and all wise.

The intellectual reader, I have no doubt will hesitate in his mind: observing, by the general and particular law of nature, that no faculties can be produced without the effects and motion of material substances; no qualities can arise either good or bad, but by means of the impression of various subjects or events, either temporal or local, which is the cause of alterations of mind; and accordingly the qualities begin to unfold themselves and produce effects in the individual. Then from observing this absolute law, it might be requested; having excluded the *divine essence*, from all material substances; how then can we attribute to him faculties or qualities which are the productions of matter, and which are produced by way of excitement from various subjects? matter could by no means act on pure spirit, as I have explained before.

To resolve this question, it is sufficient to cast our attention to our own constitution and material combination only, to which Job expressed in his discourse ch. xix. ver. 25, 26. “For I  
 “know my Redeemer’s • ואני ירעתי גואלי חי  
 “living essence, who will ואחרון על עפר יקום;  
 “exist

“exist posterior to the **ואחר עירי נקפו ואה** •  
 “earth. And after my **ומבשרי אחזה אלוה** :  
 “*animation* \* *surrounded* thus, § then from my  
 “own flesh (i. e. my own combination) I do  
 “observe a Divinity.” It is observable, that  
 material substances are immoveable and mortal.  
 An artificer might produce a figure fashioned with  
 utmost mechanical art, and cause motions also ;  
 yet, it will not produce effects with absoluteness,  
 though exposed to the atmospherical and celestial  
 effects, but it will be always observed but as an  
 artificial figure. The peculiar qualities like  
 growing, moving, the rational qualities and the  
 intellectual essences with which we are endowed,  
 and causes us to be the superior part of the ma-  
 terial and mortal creations ; these principle  
 qualities consequently are abstracted from matter,  
 and accordingly an essence existing by itself,  
 and which is the causal animation of the grand  
 Universe in general, and in particulars. This  
 essence

\* From the radical **עור** *animate* or *stir up*. “The Lord **העיר** animated  
 “the spirit of Cyrus king of Persia.” 2 Chron. cli. xxxvi. ver. 22, also,  
**יהוה כנבור יצא** “The Lord shall appear like a hero, like a warrior  
 “**יעיר** *stirred up* his vengeance.” Isaiah chap. xlii. ver. 13.

§ From the radical **יקף** *surround*. “Know now, that God hath over-  
 “thrown me, and his net **עלי דקיף** surrounded me.” Job ch. xix.  
 ver. 6, also **סבבוני כמים** “they compassed me like water, daily **הקיפו**  
 “they *surrounded* me together.” Psalm lxxxviii ver. 17.



essence then we observe with justice as a divine essence, which is constant and immortal (though the material parts die, consumes, and evaporates, yet the essential qualities arising from the abstracted spirit are immortal.) Then it is to be concluded, if there is an abstract essence which giveth motion, life, feeling and understanding in mortal substances; then, beyond doubt, that it is an essence of itself, abstracted, powerful and absolute, beyond mortal comprehension; and the *source* of all qualities and effects; † as, expressed by the divine Poet: “He that planted  
 “the Ear, shall he then not הֲנִטַע אֹזֶן הֲלֹא יִשְׁמַע  
 “hear? he that formed the אֵם יִצַּר עֵין הֲלֹא יִבִּיט  
 “Eye, shall he not see? Ps. xciv. ver. 9, which expresses in few words, what I have before demonstrated.

Having explained the above grammatical rules and the incontestible philosophical principles agreeable to the human mind; I return now to explain

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† Indeed we have no superior proof of a Supreme Power, than *animation*: which enlivens and acts in general, and in particular mortal and massy bodies; which is also fully expressed, : אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרוֹן :  
 “I am the first, and I am the last; and : וּמִבִּלְעָדִי אֵין אֱלֹהִים :  
 “beside me there is no God” Isaiah ch. xlv. ver. 6, by the expression, “I am the first,” it denotes the visible supremacy, and the prime cause of an universal animation; and by “I am the last,” denotes being posterior to all material and mortal essences: it comprehends the same sense with the above mentioned in Job.



explain the above various texts which Xeres brought forward to support his whimsical assertions.

As to the first we ought to observe, that the name אלוה *Aloha* is a *noun common*, and substantive, it may be declined with the pronouns; as, אלהי my God, אלהיך thy God, אלהינו our God &c. it bears also in the plural an additional י, אלהי the gods, as, אלהי הגוים “the gods of the Heathens,” or אלהי הארצות “the gods of the countries,” which expression is frequently in the Bible. It is also referred to sacred as well as profane, as before mentioned, also “They do sacrifice unto Devils לא אלוה *not a God*” Deut. chap. xxxv. ver. 17, which is the proper rule of a substantive or noun common.

With regard to the name אלהים *Alohim*, we ought to notice that the *Cabalists* observed seven different names, as,

יהוה *Jehovah*, denotes Eternity.

שדי *Shadai*, Almighty, or Omnipotent.

אדני *Adonai*, Master, or Lord.

צבאות *Zeboouth*, \* Hosts, or Regions.

*Al,*

\* The name *Zeboouth*, which denotes *hosts* when attributed to God, is constantly in the plural number אלהי צבאות *the Lord of Hosts*, being it relates to the celestial and terrestrial regions.

אל *Al*, § Power, or Strength.

אלהים *Alohim*, || Justice.

אהיה *Ahiah*, † Join or Exist.

These seven sacred names although some of them are *adjectives* and abstracted nouns, yet when attributed to the divinity they become substantives, he being the essential source and prime cause of all beneficial characters and qualities, as I explained before.

The two sacred names from among them, i. e. צבאות *Hosts*, and אלהים *Justice*. Accordingly do by no means denote a *plurality in the essence* (which *Xeres* thought to assert) but merely the *plurality of effects*, which derived their origin from the Supreme and Omnipotent.

Judicious Reader! by examining the above grammatical

§ *Al*, is from the radical איל *power*, “It is לאל in the *power* of my hand to do you hurt” Gen. xxxii. v. 29, though similar in the pronunciation; the first position of that name is attributed to the *prime cause* and borrowed after as an adjective to secondary causes, or mortals.

|| *Alohim*, denotes Justice; as “The cause of both parties shall come before האלהים the *Justice*; and whom אלהים the *Justice* shall condemn, he shall pay, &c.” Exod. ch. 22, ver. 9. This name in Hebrew is constantly in the plural, being it includes various sentences, guilty, and not guilty, mercy and punishment, &c.—It is also borrowed from the primitive attribute of God.

† “And God said unto Moses, אהיה אשר אהיה *I am that I am*,” and he said, thus shalt thou say unto the children of Israel, אהיה “*Ahiah*” hath sent me unto you.” Exod. ch. iii, ver. 24.

grammatical rules and the philosophical demonstrations, you will observe, that the above *five* objections I quoted against the doctrine of a plurality in the divine essence will be resolved; there being not any thing more to object; and the first of *Xere's* assertions is also completely annihilated.

Having proceeded thus far, I shall the easier go on with the passages which *Xeres* has brought as proofs to his assertions. His second is, “*And אדם בצלמנו כדמותינו* *God* said, let us make “*Man in our image and likeness,*” see the laudable exclamation of Isaiah, “*To whom then will ye resemble God? or what likeness will ye compare unto him,*” ch. xl. ver. 18, we must then pass over the common expression and proceed to a more sublime idea of this noble creation of the *Microcosm*.

I acquainted you before, that the numerous verbs either active or passive, when attributed to God are in general in the singular number; except the few which the *trinitarians* as well as *Xeres* have brought forward to strengthen their assertions; this exception then cannot prevail against the general rule, and truly demonstrative Philosophical principles; and accordingly we must allude to an explanation more sublime, and which does not contradict any principles.

We

We ought to observe that the noun אדם *Adam*, *Man*, is שם המין a *noun specific*, as, “for האדם no *Man* can see me and live.” Ex. chap. xxxiii. ver. 20, and many more of this root. Adam is also שם פרטי a *noun proper* or personal.

The noun אדם *Adam*, *Man* relative to the human species, take its derivation from אדמה *Adamah*, *Earth*, on account of his material substance and animal qualities. The second and sublime specific noun, is, איש *Ish*, *Man*, takes its derivation from אישים *Ishim*, *Angels*, on account of his intellectual essence.

The nouns צלם *Zelcm*, *Image*, דמות *Dmuth*, *Likeness*; in this place we cannot attribute them by any means to the material substance, shape, or frame; but to the essential qualities planted in Man, like the animal and spiritual qualities.

We come now to the point and true notion of that verse. That the former creations of the five days, were all of animal and material substances, but the last creation which was *Man*, was of a combined nature, material, and intellectual or *Animal* and *Spiritual* qualities. (If Animals act mostly by natural instinct, and Angels or Spirits absolutely, then Man acts *by choice*, on account of his combined endowments,) for which reason the expression is very proper, “let us make Man in our image and likeness,” which refers

refers to both his qualities *material* and *spiritual* which form the *Microcosm*, the sublime of all creations; of whom it is said, כִּי זֶה כָּל הָאָדָם  
 “*For this is the whole Man.*” Eccles. chap. xii. ver. 13,\*

In the same light we are able to understand also the expression quoted above (the third assertion of *Xeres*) “And God said the Man is “become similar to *every one of us*,” (that is to the material and spiritual) “to know good and “evil, and now lest he put forth his hand and take also of the tree of life, and will eat, and live for ever.” This *microcosm* will then become Eternal, and matter will be constant and unchangeable, similar to the divine essence; but very dangerous (for the human specimen) on account of his animal qualities arising out of his material substance and natural inclinations. On that account “God sent him forth from the garden of Eden,” &c. to become mortal, similar  
 to

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\* It is observable that in the five days creations, the expression is, “And “God said, let there be light, &c. Let there be a firmament, &c. Let “the waters, &c. Let the earth bring forth, &c. Let there be lights in “the firmament, &c. Let the waters bring forth, &c. Let the earth “bring forth the living creatures, &c.” all in an absolute commanding style: but on the sixth day, at the noble creation of Man, which is a part of his own Essence, the above commanding style would have been improper, and “*Let us make, &c.*” in that case was more just and comprehensive.



to common matter, the substance of his animal constitution; to put a full stop to his intellectual qualities:

The fourth assertion of *Xeres* evinces more ignorance, he understands plurality in the verse "Hear O Israel יהוה אלהינו *Jehovah, Alohinu*, "the Lord our God, is יהוה אחד *Jehovah, achad*, "one Lord." Deut. ch. vi. ver. 4, it is observable, that the servile נו *nu* is merely, the pronoun plural added to the root, similar to אבינו *obinu*, our Father, or מלכנו *malkanu*, our King, but no otherwise; it is accordingly in his interpretation, a corrupt explanation. (See above the first grammatical rule.)

As to *Xere's* fifth assertion; of having found *adjectives* in the plural number attributed to God; (see above.) He also corrupted the sense of the quoted terms; they are to explain אלהים חיים "the God of the living" אלהים שפטים "the God of Judges" \* אלהים קדשים "the God of the holy ones" in which the plural adjectives are

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\* *Xere's* explanation of that term, is found contradicted, in other places, where the noun *Alohim* with the same adjective, are expressed in the singular number, like לתרף אלהים חי "To blaspheme the living God," Isaiah ch. 37, ver. 4, and ver. 17. Also, אלהים שפט צדיק "God is the righteous Judge," Psalm 11, ver. 11. Also, כי אלהים שפט "For God is Judge himself." Psalm v. ver. 6. and more in the same style.

are referred to the subordinate essences and creations, but not to God himself; and we find constantly and in general that the verbs, and adjectives when attributed to God, are in the singular number, as I explained before; but we must not explain in such a way that the Bible texts should contradict themselves.

For the rest of his assertion, the few *verbs* in the plural number attributed to the name *Alohim*, I without hesitation acquaint the Reader; having shewn before in general the verbs either active or passive when attributed to God, are always in the singular number; then I think, that an exception of only two verbs deviating from the general rule, can by no means prove a *dogma*, which is against all reason and true philosophical principles, as I have demonstrated before.

Our conclusions must rather be taken from general rules; and in particular when adapted to intellectual reason and incontestible principles.

Repetition on that account will be useless; I will then conclude my dissertation, and pass the sentence of the *Mosaical code*, on this converted wretch, who has reviled the command **אלהים לא הקלל** "*Alohim* thou shalt not revile." *Exod. ch. xxii. ver. 28.*

PART II.

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תפוצת ישראל

THE DISPERSION

AND

PROGRESS OF ISRAEL.

I will now proceed to the Second Part according to my promise, which I will treat with the solemnity of reason and regard due to the sacred Records, as far as my intellectual faculties allow me. I mean not to flatter, or to degrade any comments on any class of mankind; prejudice, I thank God is eradicated from my mind, "And that which the Lord shall put in my mouth, that I will speak."

# תפוצת ישראל

## THE DISPERSION AND PROGRESS OF ISRAEL.

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1. **W**E are generally scorned and reproached with our present depressed state; dispersed as we are in all parts of the globe, without a patrimony, and without a king, indeed we are so; but I will prove critically and theologically that our present state cannot be regarded as a disadvantage to the posterity of Abraham; on the contrary, I will prove by the sacred records, that the object of the *house of Jacob* from its origin until the end of time is very different from that of all other nations.

The different opinions which have been handed down to us, by a variety of oral traditions, have given rise to various contests; so that most of the commentators of the sacred records thought that they discovered in them, a general restoration to the holy land, and a Messiah, as a king or chief leader. The numerous opinions of all the



Commentators, Hebrews as well as Christians, on that account, concerning the how? who? what? and when? were the objects of their doctrine; at length the time which elapsed without confirming the expectations of one or the other, caused a despair of the execution of the promises, and a detestation of those visions in the sacred records which contained them; it was moreover the cause of a general discord among mankind: Nay, how those doctrines differently affected the human mind, will be explained in the next. “This is the book of the generation  
 “of Adam; in the day when God created Adam,  
 “in the likeness of God he created him. Male  
 “and Female he created them; he blessed them  
 “and called their name Adam, in the day of  
 “their creation” Gen. ch. v. ver. 1, 2; the divine blessing to Adam’s posterity was *absolute* and without bounds, or limitations. But although the blessing and the will of God are absolute, yet the methods or the way to obtain it are conditional; the cause of the latter we must refer to the *power of choice*, which is planted in mankind, and formed him to be an intellectual essence. The successive discourse will prove the truth of this sentiment.

“It came to pass, when Men began to multiply  
 “on the face of the Earth, and *Daughters*  
 “were

“ were born unto them, that the Sons of the  
 “ great saw the *Daughters of Men, that they*  
 “ *were fair*; and they took from among them  
 “ wives agreeable to their *choice*” Gen. ch. vi.  
 ver. 1, 2.

The Philosophers of Divinity, understand the above two verses allegorically; to give us a hint of the human capacities and intellectual essence, which form Ideas and strengthen them by demonstrations; also to embellish them with heroglyphic figures; which at last corrupted the mind and gave way to Idolatry and material essences.

Although *Adam* being the only Man, had no other idea of a divine power, but as Omniscient, and Omnipotent, simple in essence, immaterial and indivisible; yet his posterity being multiplied and spread over the face of the earth, the emergencies and the inclinations of the multiplicity, was the cause of new *inventions*, and their forming *ideas* suitable to their Congregation, which we understand by the expression, “ and  
 “ *daughters were born unto them* :” those beauties were the cause, that “ *they took wives from*  
 “ *among them, agreeable to their choice*,” by which is meant, that they formed ideas of numerous deities and idols, according to their own choice; very different from that tradition of their forefather Adam, on which account, “ the

“ Lord said, my Spirit shall not always strive  
“ with Men,” &c. and the deluge took place.

A new period began with Noah; the true principles of divinity which were known to Adam, were yet preserved in the line of *Sheth*, *Enosh*, *Kenon*, &c. and transmitted unto *Noah*: the posterity of Noah, which were numerous, and extended to several parts of the globe, carried also with them idolatry, and deities were then scattered over the face of the earth; yet it was well preserved by the posterity of Noah in the line of *Shem*, *Arpakshad*, *Shelah*, *Eber*, &c. until the time of *Abraham*.

With this patriarch commences the most authentic History of Divinity, by the propagation of his posterity, and all those nations, which embraced the principles of this great patriarch, who, though they vary in particulars, yet adhere to one grand point, which is the Supreme Cause and Power; and posses the divine law, which is beneficial to mankind at large.

Abraham, though he was so rich in cattle, household goods, and servants, that he was able to engage himself in war, and conquests, as the Bible gives us an account of his conquering many kings. (See Gen. xiv.) Yet he was not inclined to establish himself as a king or prince in any part of the vacant countries; he travelled  
by

by the command of God, from one country to another, merely to instruct the nations in points of divinity, law, and morals; and his fame became so great, that the heathen princes entitled him by the great name נשיא אלהים אתה בתוכנו  
 “Thou art a *godly prince* among us.” Gen. ch. xxiii. v. 6. on which account, after the vision of Abram, God altered his name, saying, “Neither shall thy name any more be “called *Abram*,” (which denotes אב־רם *father of Aram*) “but thy name shall be *Abraham*,” “(which denotes אב־ר-הם *Ab hamon*) “for a “father of many nations, have I made thee,” Gen. ch. xvii. v. 5. The Scripture shews us plainly, that the principles and motives of that Patriarch were widely different from those of the rest of the other nations.

Nay, *Abraham* seeing himself with his wife *Sarah* far advanced in years, barren, and without children; and that all the fruits of his endeavours would be transferred to his servant, and perhaps all his doctrines and divine principles would decay and vanish away when he expired; was comforted when under this great and sublime embarrassment. “The word of the “Lord came to Abram in a vision, saying, fear “not Abram! I am thy shield, &c. and he “brought him forth, and said, look now to-  
 “wards



“wards the heaven, and tell the stars, if thou  
“be able to number them; and he said unto  
“him, *so shall be thy seed.*” Gen. ch. xv. ver.  
1, 5.

This symbolic vision of the stars, with the expression, “*so shall be thy seed,*” was peculiarly adapted to the desire of that patriarch, and has really come to pass. This symbol includes many objects, 1st. Thy seed will be innumerable like the stars in heaven; 2d. They will be spread over the convex surface of the terrestrial globe, like the stars in the cavity of the heavens. 3d. Just like the stars which give light, brightness, and animation to all creatures, and exhibit the glory of an Omnipotence; so might it be with the posterity of Abraham, that the true principles of divinity, law, and morals of the sacred Code, were exhibited by the Israelites, by means of their dispersion; so that most of the cohabitant nations have embraced the records of the Bible, equally with the Israelites, (see Ps. xix. where the poet speaks of that similarity, first, he speaks of the divine glory exhibited by the celestial bodies; and after, of the glorious divine laws and commandments delivered to mankind.) 4thly, and lastly, Like as the heavenly bodies shall never be destroyed so shall the posterity of Abraham never be destroyed;



on which account, Jeremiah said, “ if those  
“ (heavenly) orders shall be abolished from be-  
“ fore me, said the Lord, then the seed of Is-  
“ rael also shall cease from being a nation before  
“ me for ever.” Jer. ch. xxi. ver. 35, 36.

The promise of the Lord came to pass, the marvellous birth of *Isack* took place. Abraham, though at the age of an hundred years begat, and *Sarah at the age of ninety*, brought forth a son, whom they called *Isack*, with regard to his birth. “ And Sarah said, God hath made me  
“ to laugh, so that all that hear will laugh with me ;” (indeed, a more miraculous fact, than if a young virgin bore a child) *Isack* had attained the age of thirty-seven years, when his father was commanded to offer him up a sacrifice, yet, both of them inclined to the will of God ; and the act had just commenced, when an angel appeared, saying, “ Lay not thine hand upon the  
“ lad,” &c. and then the angel informed Abraham a second time, saying, “ By myself have I  
“ sworn, saith the Lord, for because thou hast  
“ done this thing, and hast not withheld thy  
“ son, thine only one, that I will bless thee, and  
“ will multiply thy seed as the stars of heaven,  
“ and like the sand on the sea shore ; and thy  
“ seed shall possess the gates of his enemies,  
“ and in thy seed shall be blessed all nations of  
“ the earth,” &c.

Indeed gentlemen, we must acknowledge that the promise to Abraham, “ And in thy seed “ shall be blessed all the nations of the earth,” does not allude to their mercantile state, their stock-dealing, or eating good roast beef ; neither does it allude to any mortal vain glory, no ! Any object which was detestable to that patriarch, he could not have been blessed with ; Why ? because all material actions and projects are mortal and changeable, and not to be attained without numerous of troubles and dangers ; the blessings then must consequently be referred to some sublime, spiritual subjects ; agreeable to the mind, beneficial to mankind at large, as well as individuals, in regard to their present and future state, to be acquired without trouble or danger, and to be enjoyed with pleasure and composure of mind ; and consequently *immortal*—such is the state of the Doctrine of Divinity, with its derivated Law and Morals ; also such are the beauties which we discover in the arts and sciences.

We have also reports of some Doctors of Divinity, that Abraham’s endeavours were not only to instruct the nations in points of Divinity, &c. but also in points of science ; as, Astronomy and Astrology, they assert also, that Abraham was the first who instructed the Egyptians  
in

in the above Doctrines. I will not speak of this matter with prolixity, being I cannot either argue or prove this fact; yet it is sufficient to prove, and incontestibly, that the sublime principles of Divinity with its doctrines, law, and morals, are owing to that Patriarch and his posterity, which was the true blessing to him, that the divine manifestation shall be displayed by his descendants.

I mentioned before, that the will of God, as well as his blessings are absolute, unbounded, and irrevocable; nay, they are conditional in the receiver, or mankind, with regard to their faculties of choice. This I will prove by making a serious recital with the testimony of the sacred records; that the posterity of the Patriarch, in their glorious and flourishing times, as well as in their dispersion and oppressive times, has always been attended by the general Providence manifested on them, and that "Israel and Judah  
" were never yet forsaken of their God." Jer. ch. li. v. 5.

In the first vision, God said, Gen. ch. xv. ver.  
" 13, Know of a surety, that thy seed shall be  
" strangers in a land that is not theirs; and shall  
" serve them, and they shall afflict them *four*  
*hundred years.*" The Bible does *not* say in  
*Egypt,*

*Egypt*, but “in a land that is not theirs.”†—This period then began with the birth of *Isack*. *Isack* was aged sixty years, when he begat Jacob; Jacob was an hundred and thirty years of age, when he first appeared before *Pharaoh* in *Egypt*; these *hundred and ninety years together*, were passed by these two patriarchs, in travelling into strange countries, with inquietudes and troubles, though not without the success of manifestation of the divine principles of their father Abraham; the remaining *two hundred and ten years*, from the entrance into *Egypt*, were passed in slavery and servitude.

After the decease of Joseph and his brethren, the Egyptians thought that the posterity of those patriarchs might not only be dangerous, from their multitude, to the political state of their country, but moreover, that their divine principles and manners would overturn their established religion and magical practices also; for which reason they concluded to bring the House of

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† It cannot be understood that the Egyptians slavery should last 400 years: for, *Kemoth* was among Jacob's family who came into *Egypt*, then if we calculate the whole, the life of *Kemoth* which was 133 years; of *Enram* his son 137, and of *Moses* his son until the exit out of *Egypt* 80 years, yet it will not amount to 400 years; though we add the many years of *Kemoth* before the entrance into *Egypt*, and the many years of their births, before the deaths of their parents. Ex. xlvii. 9.



of Jacob into slavery : and in consequence that the true principles of Divinity followed by Abraham's seed would come to decay, " but the more they afflicted them, the more they multiplied and grew." Ex. ch. i. v. 12. The oppression of slavery was then not sufficient; the Egyptians contrived a new plan for the decay of Abraham's seed and his endeavours; a command was issued, saying, " Every son that shall be born, (to Israel) ye shall cast him into the river, and every daughter ye shall save alive." Ex. ch. i. v. 22.

By the mercy of God, the House of Jacob was not consumed, " And God heard their groaning, and God remembered his covenant with Abraham, Isack, and Jacob." And God " observed the children of Israel, and the Lord reflected on them." Ex. ch. ii. v. 25.

2. A wholesome fruit began to spring forth from the house of *Levi*, a son was born to *Emram* the son of *Kechoth*, *Levi-Jacob*; he was put into the water according to the order of *Pharaoh*, yet not without good care, that by chance he might be saved; the child was miraculously saved by the princess the daughter of *Pharaoh*, the princess took him as an adopted son, and gave him the name of *Moshah*, referring to the events



event, “being *drawn out of the water.*” whom we call Moses.

Moses was not only miraculously saved, but he also received his education at the court of Pharaoh, being an adopted son of the princess. Moses then must have had a double and superior advantage; he was from his valuable native parents side instructed in the principles of divinity of the Patriarchs: and from his adopted parent’s side he received the instruction of the doctors and chiefs at the court, in state and politic affairs. Moses’s intellectual capacities, manifest that all his endeavours during his stay in Egypt were exerted for the benefit of Israel.

“And Moses was eighty years old, and Aaron “eighty three years old, when they spake unto “Pharaoh;” at that venerable age Moses had acquired, in a sublime degree, the doctrines of divinity of the Patriarchs, and the doctrines of the Egyptian Magic with all the mysteries of the Heathen religions, also in state and political affairs; to be a legislator and to govern a nation, by means of these sublime intellectual capacities. Moses then arrived at the highest point of human intellect, which is the Divinity, by receiving visions of God visibly “face to face.”

Now Moses was employed by God to deliver the Israelites out of Egypt. The Egyptians for  
their

their obstinacy in denying the power of an Omnipotent, and their cruelties towards the Israelites, were also severely punished; they then acknowledged their crime, and said, “ That this is a  
“ finger of God” and at last relinquished the Israelites, and said “ Rise up, and get you forth  
“ from among my people, both ye, and the  
“ children of Israel, go and serve the Lord as  
“ ye have said : also take your flocks and your  
“ herds as ye have said, and be gone ; and bless  
“ me also.” Ex. ch. xii. verses 31, 32.

Now Moses brought the Israelites out of Egypt, and brought them to the Mount Sinay, where they received the ten commandments and a variety of laws, relative to the principles of divinity, state and policy necessary for establishing a nation ; yet the imperfection of the Israelites at that time prevented them from occupying the land of Canaan, which God promised to the Patriarchs.

In the mean time, Moses led them in the Deserts of Arabia, and several kingdoms, to instruct them in several capacities relative to a nation at large. Moses established among them Ritual, Political, Juridical, and Ceremonial laws, suitable and beneficial to a nation. Moses also warned the Israelites, saying, “ If ye walk in my  
“ statutes and keep my commandments,” &c.  
then ye shall prosper in general, agreeable to the

covenant God made with the Patriarchs; “ But if  
“ ye will not hearken unto me, and will not do  
“ these commandments,” &c. “ then the Lord  
“ will punish you rigorously and disperse you  
“ among nations,” &c. (see Lev. Chap. xxvi.)  
yet all those exhortations and chastisements are  
mingled with good hopes and promises, and the  
providential manifestation of the forefathers is  
also waiting on their posterity; he promised also,  
saying, “ And yet for all that, when they shall be  
“ in the land of their enemies, I will not scorn  
“ them, and I will not abhor them, to destroy  
“ them utterly, and to break my covenant with  
“ them; for I am the Lord their God.” Levit.  
Ch. xxv. verse 40.

The acuteness of mind of this great Legislator,  
reached so far, as to give particular commands to  
prevent any dangerous opportunities, which  
might occasion mischief and harm to the religion  
and state of Israel; observing that the Heathens  
are inclined to prognostics, miracles, and varie-  
ties of witchcraft, &c. things of simple and  
natural causes they observed often as miracles  
and supernatural; any thing that was incompre-  
hensible or unknown to the public, they looked  
upon with divine admiration; these kind of  
jugglers and conjurers have always distracted in  
common the superstitious and chimerical people :  
for

for which reason he gave a strict command, Deut. ch. xviii. ver. 9—15, that they should abominate and abhor such people. But saying farther, “that they should be strict and perfect with the Lord their God.” For these nations which thou shalt possess hearkened unto observers of times, and unto diviners, but as for thee, the Lord thy God hath not suffered thee to do so. The Lord thy God will rise up a Prophet from among thee of thy brethren *like unto me* (being of natural parents, and a mortal, like all his brethren) unto him ye shall hearken, &c.” But by no means to a supernatural or a misterical Prophet as some interpreters would endeavour to discover in this chapter.

Secondly, Moses gave not any *absolute command* (and not without good intention) for establishing a king among the Israelites; for such a vain dignity, was held in abhorrence by the Patriarchs (the calamities arising from such egotistic beings, are more numerous than the benefits derived from them to the people) he could not establish among their posterity. Although we find in the Mosaical Code, Deut. ch. xvii. ver. 14—20, some laws with regard to kings; yet, with a solid attention we shall observe that this command is merely spoken *conditionally*, but by no means *absolutely*, as I will explain hereafter.

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Thirdly,

Thirdly, It was a general rule among the Heathens, that all their laws and commands were peculiarly kept in secret by their Priests and Ministers. The generality were accordingly led in darkness, and in a strict submission to their chiefs, who were observed as the mediators between God and man, to which purpose the Sybillical books were adapted, and kept in a state of mystery among the chiefs. But Moses by establishing a Republic and a free Nation, was the first, not only that abolished this treacherous way, but gave a strict command to every individual of Israel to write for himself these records and laws, that there should be no mystery, and that every man might attain to a perfection in principles of religion and laws, beneficial to mankind, saying, " Now therefore write ye this song (it refers to the Code) for you, and teach it the children of Israel; put it in their mouths that this song shall be a witness for me against the children of Israel. For when I shall have brought them into the land, and it shall come to pass, when many evils and troubles shall have befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed." Deut. ch. xxxi. ver. 19, 20, 21.

Fourthly, he enacted also for the general welfare, " Judges and Officers shall thou estab-

lish



“ blish in all thy places, which the Lord thy God  
 “ giveth thee, throughout thy tribes, &c.” Deut.  
 xvi. ch. 19. v. The object of this establishment  
 does not tend, as to make or to contrive new  
 laws or innovations, being he enacted in another  
 place, “ ye shall not add neither diminish my  
 commands,” but this establishment tends only  
 for them, as to be the expounders of the law, be-  
 ing not expressed in detail ; secondly, to observe  
 and to judge with equity in all matters of human  
 life, according as they find it proper to time and  
 circumstances ; but by no means to make from  
 the Divine Law as a burden or load on mankind,  
 (as is customary by the modern Doctors and  
 Rabbies) as is fully expressed by some Talmud-  
 ists, saying, “ God does not interfere with his  
 “ creations, with quarrels or impositions.” It is  
 also expressed in the Bible “ ye shall therefore  
 “ keep my statutes and my judgements, which  
 “ the man shall do, and shall *live by them*, &c.”  
 Lev. xviii. ch. 5. v. which the Doctors of the  
 Talmud take their conclusion, “ they shall *live*  
*by them*, but not *to die by them*.” It denotes plain  
 their intent, that all commands ought to be  
 observed as a happiness for the welfare of the  
 public or private life, but by no means as an  
 imposition or burthen.

Notwithstanding the infinite merit of Moses,  
 and the obligations the Israelites were under to

him, being their Legislator, and Leader, yet his conscience did not admit him to transfer any dignity to his sons ; (a character very peculiar in mankind.) Moses finding it more proper to put the leader's staff into the hands of his trusty servant Joshua.

Joshua now undertook the sacred command over the Israelites ; observing their population and the capacities they were inspired with by Moses ; he found it improper to keep them any longer in a wandering state, but thought fit that they should then be brought to a settlement, and to establish them in a country, wherein they might dwell in quietness and ease, merely in a state of simple husbandry, agreeable to the principles of the Patriarchs, and the Mosaical Code. But where is to be found a country in the neighbourhood of the Arabian desert which might be suitable for their settlement ?

Joshua then found a claim on the land of Canaan, which had 250 years before, been the residence of the Patriarchs. The promise of God, that their posterity should inherit the land of Canaan, as well as the Divine Principles of the Patriarchs, were solemnly transferred by tradition from father to son : now Joshua laid claim to this land for their settlement.

Moses had began to form their settlement on the east bank of Jordan ; Joshua now passed over  
to

to the land of Canaan to the west of the Jordan, and the east of the Mediterranean Sea. (Indeed a good situation for all transactions; being the centre of the three parts of the Globe, i. e. Asia, Africa, and Europe.)

Joshua conquered and subdued most of the Princes of Canaan, partly by rushing on them with storm, partly by accepting their capitulations, whom Joshua caused to become slaves to the temple, and the most he made tributary to the Israelites. Joshua then divided the land of Canaan between the ten tribes of the Israelites; he erected also the Tabernacle of Moses in *Shilab*, to be the rendezvous of Israel. This metropolis lasted 400 years, till the reign of David, who transferred it to *Jerusalem*.

After Joshua, the Israelites were governed in a democratical state by judges, and heroes chosen from amongst themselves; I have not need to be prolix on that matter, being those records are generally handled by all faithful Europeans. I will only make a general reflection, that from the exit out of Egypt until the end of the Prophet Samuel, a space of near 440 years.\* In this great period

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\* See 1 Kings, chap. vi. " And it was in the 480th year that the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign, &c. he began to build the house

period we have no particular events of the Israelites, after the time of Joshua, though very seldom they had little engagements with the neighbouring princes; yet I have reason to say, that this period was passed by the Israelites in a quiet simple state of husbandry, adapted to the Patriarchal way of life, and agreeable to the Mosaic Code, assisted by the Judges and Chief Leaders; the latter part of this period was also successful to the Israelites, under the command of the Prophet Samuel, who was a good commander and leader, &c.

3. But in the time of the Prophet Samuel a new period commenced, and new events took place among Israel. The Israelites at that time having formed connections with the neighbouring princes, states and politics; the vain dignities and manners of Royalty, and subsequent ranks, made a strong impression on the Israelites, so that they wished to initiate among them that which was abhorred by their Patriarchs and their great Legislator.

Now when Samuel was grown old, and his sons were not able to be leaders to supply the dignity of

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of the Lord;" then deduct four years of Solomon, forty years of the reign of David, and two years of the reign of Saul, there will remain 436 years from the exit out of Egypt until the first King of Israel, whose name was Saul.

of their father, the then Israelites began to entertain a wish, saying, "Now establish among us a king to judge us, *similar to all the nations.*" That kind of authority which was an aversion to the Patriarchs and the Mosaical system, now forcibly took place among Israel; Samuel, though displeased, and notwithstanding the many reproaches he made to them, and the burdens respectively due to a king, which he explained to the Israelites, yet could not resist their desire; and he granted to establish among them a king; notwithstanding, the Prophet Samuel admonished and warned them, saying, "Only fear the Lord, and serve him with truth, and with all your heart, for consider the great affection he had for you; but if ye shall continue in wickedness, then ye and your kings shall be annihilated." 1st. Samuel, ch. xii. ver. 24, 25.

Royalty now began to take place among Israel, Saul was then the first king; however, Saul gave not a good example; and at the beginning of his reign he declined the command of God, and followed his own inclinations, being rapacious of glory and riches; his disobedience was the cause of his short reign; and the throne was transferred to the house of Jesse the Bethlehemite, to the exclusion of his sons.

"He chose David for his servant, and he took him from the sheep folds, from behind עֲלוֹת the



*burthens*,\* he brought him to feed Jacob his people, and Israel his inheritance." Psal. lxxviii. ver. 70, 71, which is the proper way for chusing a king; for, after having suffered much, and undergone calamities; then no doubt, such a king will be more acquainted and attentive to public grievances, and be less vain and voluptuous.

This young shepherd, David son of Jesse, was then chosen to be King of Israel. His capacities, in heroism, divinity, politics, and poetry, are well known to all our faithful Europeans; his psalms and hymns resound the arches of our holy temples and halls; he was the Architype of kings. David was successful in his conquests; he subdued all his neighbouring princes; extended also the dominions of Israel, and prepared himself to erect a glorious temple in Jerusalem; but the approach of his death prevented the execution of his design; it was then delayed to be executed by one of his sons, who should succeed him, and wear the crown of Israel.

I mentioned before, that our Patriarchs entertained an aversion for the vain royal dignity. I explained

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\* מאחר עלות "from behind BURTHERNS," from the radical עול a BURTHEN or LOAD, of which there are numerous instances in the Bible.

explained also, that Moses in Deut. chap. xvii, where he speaks of a king, he speaks not of an *absolute* law, but merely *conditional*; saying, “*If* you shall say, I will establish a king over me,” &c. “Thou *mayest* set in any wise a king over thee,” &c. Nay, Moses prefixed some laws peculiar to kings, i. e. 1st. But he shall not multiply horses to himself, &c. 2d. Neither shall he multiply wives to himself, that his heart turn not away, &c. 3d. Neither shall he greatly multiply to himself silver and gold. 4th. That he shall write to himself a copy of the laws in a book out of that which is before the High Priests, and the Levites: and it shall be with him, and he shall read therein all the days of his life,” &c. That *his heart be not lifted above his brethren*, and that he turn not aside from the Commandments, &c. Deut. chap. xvii. verse 14—20.\*

I cannot pass over this chapter with a cool mind; these sublime commands were justly adapted to the sacred law of nature and humanity.

1st. That

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\* I doubt if our kings have ever since taken notice of this Chapter, or if ever since, it has been pointed out to them by their tutors that there was such a command given in the Holy Bible,—this command is surely a prejudice to the vain dignities, to which they are brought up.

1st. That a prince should be abstracted from all superfluities, such as horses, females, gold and silver, &c. that his heart might not be corrupted. 2d. That he ought to consider himself merely as a chief member of his nation, a zealous conductor and protector of his brethren; but by no means as a master over slaves and beasts. 3d. That a king is equally liable to the general divine and moral laws as any individual, and that he can neither alter or make any addition to the divine law, or recorded, by his nation and brethren at large. All those principles are properly explained in this chapter.

Although it is not the design of this treatise, yet I find it proper in this place to elucidate an opinion, which was shewn very little attention among the Theological Doctors; and was the cause of many erroneous doctrines and dogmas—We may argue without hesitation, that the establishment of a King among Israel, was against the will of God, and the Patriarchal principles.

Observing, that Joshua the trusty successor of Moses, and the Elders and Judges who successively followed, a period of above 400 years, kept it in abhorrence, and have not ventured to establish a King among their people. Secondly, in the time of the Prophet Samuel, when the Israelites imposed upon him to establish  
a King

a King among them, Samuel then became very displeased, with their request, “ And God said  
“ unto Samuel, hearken unto the voice of the  
“ People, &c. for they have not rejected thee,  
“ but they have rejected me that I should not  
“ reign over them.” 1st Sam. VIII ch. 7 v.  
We may then conclude, if Royalty among Israël  
would have been an absolute law, (as some  
Authors think to understand in the Mosaical  
code mentioned before) with what authority  
could it have been neglected by Joshua and the  
Judges this long period, mentioned before? and  
how could Samuel be so displeased and angry  
with the People for a just question?

It is then to conclude, that the imitation of  
Royalty among Israel, was really against the will  
of God, the principles of the Patriarchs, and  
the Mosaical Code. (Not to exempt the reign  
of the house of David. Although the modern  
Nations as well the Rabbinical doctors, observed  
the reign and Throne of David as an absolute will  
of God, and as a principle of Religious opinions;  
yet the simple texts of the Bible, in no ways give us  
inducement to these opinions; as I have demon-  
strated before, and will prove hereafter.)

Let us now return to examine the proceedings  
of Israel, and their Kings. King David was grown  
old, the Israelites look farther for an election of  
a King

a King from among David's Sons. It is unfortunately a general defect in mankind, that the paternal tendency towards wife and children, very often blinds the eyes of the parent, so that he does not observe the private characters of his children ; this is more observable in Kings and persons of rank : on the contrary the public and entire strangers are better informed of their characters and conduct.

Adoniah the son of Hagith, the eldest son of David, was proclaimed King of Israel, by the general concurrence of the public and the High Priest Abiathar, and the Commander in Chief Joab the son of Zeruiah, with the rest of the Heroes of that Nation ; and no doubt good symptoms of heroism and moral conduct was observed by this Prince, for he might have been a great Hero and a good King also. But the tendency of the old gentleman towards his lady Bath-Shebah with her son Solomon over balanced the public will of Israel : and a new faction was formed among David's courtiers.\*

David

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\* This to my understanding was the worst of David's actions, though not agreeable to Theologists. Although the action of Bath-Sheba was not of a mild nature, yet we as mortals endowed with natural and animal passions, when they rise to an extremity there



David then sent Zadock the Priest, Nathan the Prophet, and Benaiah the son of Jehoiada, to crown his son Solomon, King over Israel after him. (Indeed, a faction without action ; having never yet performed any public service to Israel;) Let us now observe the proceedings of our sacred and wise King. David expired ; Solomon seized the sceptre of the house of David, (a gentleman educated as usually Princes are, libertine, voluptuous, proud, and ambitious.)

In the beginning of his reign, he first took care to get rid of his brother Adoniah with all his adherents ; and out of an innocent question, to permit him to marry the beauty Abishag the Shunamite the last of David's beauties, (and as the Bible testifies, this beauty was yet innocent,) the ambitious prince sentenced him to have his head stricken off. He also found means to kill the adherents of Adoniah, in particular the great hero Joab, who fought all his life for the glory of David and Israel ; he took also the priesthood  
from

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there is no way to relinquish, (every individual carries witnesses in his bosom) and in particular by a powerful individual, when we may grant an indulgence of such a passion in a character so eminent as David ; instead of this last action, which is a public concern, and delivered to a mature reflection, with the consent of the Community, as to my understanding cannot be so easily palliated.

from Abiather, who served similar to the first, and bestowed those dignities to those of his own faction. See 1st Kings, chap. 11, ver. 21, 22.

Now the reign is established in the hand of Solomon. Let us now observe without prejudice his farther proceeding with their consequences. I have no reason to deny the erection of the famous Temple of Jerusalem, adapted to the plan and great riches left for that purpose by his father King David ; but we can also not deny the extravagance of his inclinations, he certainly broke all the Laws of the Mosaical Code adapted for Kings, which I before mentioned.

Solomon multiplied horses in the greatest degree ; we have received in the account of only “ forty thousand stalls of horses for his chariots, and twelve thousand horsemen.” 1st. Kings, ch. iv. ver. 26. Farther, he also greatly multiplied Women of all the idolatrous Nations. “ Women of the Moabites, Ammonites, Edomites, Zidonians, Hittites, 1st Kings, ch. xi. ver. 1, 2. Farther, he built also his palaces, and the House of the Forest of Lebanon in a most extravagant style and workmanship (which historians supposed to have been the famous structures of Balbeck and Palmyra.) His famous throne is described in the 1st. Kings, ch. x. ver. 19. It is also worth while to take notice of the  
waste

waste of the public goods ; he carried his inclinations and fancies to such an extremity that he built palaces for all his Princesses and Concubines ; at last, “ It came to pass when Solomon was old, his Wives turned away his heart after other gods, &c. For Solomon went after Ashtoreth the goddess of the Zidonians, &c. And Solomon did evil in the sight of the Lord, &c.” 1st. Kings, ch. xi. verses 4, 5, 6.

All the above extravagancies of the famous wise King Solomon, no doubt were extorted out of the Israelites, by way of burthens, taxations and laborious works. Consequently he thought himself to be superior to all his brethren the Israelites ; indeed his few good qualities were not coequal to his bad ones, (my bold inquiries into Solomon’s actions may be excused, being the Bible records itself are in my defence.)

The consequence of these proceedings, was the cause of great dissention among the posterity of the Patriarchs ; and opened the way to a dispersion.

Solomon advancing only to the middle age, yet was disgusted with all bodily as well as intellectual qualities ; he loudly called out “ Vanity of vanities, all is vanity.” (A pretty expression indeed, of a philosopher ! or a man who is pretended to be the wisest of all Mankind.) The  
Israelites

Israelites on the other hand were disgusted with his conduct, taxations, and oppressions.

The Israelites then began to rebel against the House of David. Jeroboam the son of Nebatt lifted his hand against the King, &c. he was proclaimed leader of the ten tribes of Israel; Solomon thought to kill Jeroboam, but he with his faction fled into Egypt, and found shelter under Shishak the king of Egypt. Jeroboam then staid in Egypt until the death of Solomon.

Rehoboam the son of Solomon was proclaimed king of Israel; (no less educated than Princes usually are) But many Tribes sent for Jeroboam; Jeroboam then returned to Jerusalem, and made his appearance with a congregation of Israel; and spake unto Rehoboam; requesting him to lessen the yoke and the heavy burthens of his father; but this insolent prince answered in a shameless manner. "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions;" at this impertinent answer the Israelites exclaimed and said, "We have no more to share with David, neither to inherit with the son of Jesse, to your tents, O Israel!" Thus were the expectations of the zealous desire, to initiate Royalty among Israel; and thus was the unlimited and exalted

alted Throne of the successors of the House of David.\*

4. Now the kingdom of Israel was torn into two kingdoms, the tribes of Judah and Benjamin remained under the arbitrary kings of David; and the ten tribes were subject to the elective kings chosen from the House of Joseph. Jerusalem was the seat of the kings of Judah, and Samariah that of the kings of Joseph.

A continual war succeeded between the two kingdoms. The kings of Judah sought alliances with the princes of the Southern parts of Palestina; and the kings of Samariah for the most part sought shelter under the princes of the Northern and East parts of Palestina. These alliances gave an opportunity to the kings of Israel to introduce idolatry into the Holy Land and to seduce the Israelites; this introduction caused a constant dissention among the Israelites; civil

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\* I am aware that my scrutiny on that point will meet with little approbation among the Theological Doctors of our European persuasions, who make the regency of the house of David, as a principle, and a chief point in matters of Religion; yet I do not scruple to maintain the ambiguity of this doctrine, by arguments of solid Reason, and the authentic testimonies of the sacred History of the Bible.



civil war was also unavoidable in such cases; and the Israelites were sometimes compelled to break their bonds with their respective allies.

The Samarian kings were most of them idolators, and misleaders of the Israelites; their constant wars with their neighbours and allies, the disunion among themselves, gave occasion to their dispersion; so that many families went to settle in the neighbouring dominions being dissatisfied with their Kings and State affairs.

At that period, the Assyrian kings were masters of the greater parts of Asia; they took also possession of the Country belonging to the two Tribes Reuben, Gad, and the half tribe of Manashah, which possessed the East bank of the Jordan; they carried away to Assyria the many families of those tribes captive. The Assyrians then made many attempts on the Samaritans, but in general they were repulsed by the Samaritan kings.

But at last, the dissention was come to such an extremity, that they could no longer resist the Assyrians. Then it came to pass in the days of the reign of Hoshea the Son of Elah, king of Samaria, that Salmanaser king of Assyria took possession of all the kingdom of Samaria, "and carried the Israelites away into Assyria, and placed them in Halah and Habor, situated  
on

on the bank of the river Gozen ; \* and the Cities of the Medes.” 2d. Kings, ch. xvii. ver. 6.

This is the first dispersion of the ten Tribes of Israel by the Assyrian kings, by which means they were scattered all over Assyria, Hindostan, and the greater part of Asia until the present day.

The kingdom of Judah still continued in her glory, it had still some good kings and protectors; Judah took warning by the fate of Samaria, took better care of her preservation, cleansed the country from idolatry, and kept a strict union among themselves; the king Hezekiah with the Judeans gave proof of their concord. Sennacherib the king of Assyria at that time invaded Judah, and advanced towards Jerusalem; but king Hezekiah was divinely assisted, and the Assyrians were generally destroyed.

Cotemporary to the reign of Hezekiah, king of Judea, was the general destruction of the Assyrian Kingdom, (at that period Rome began to flourish in Europe by the glorious endeavours of Remus and Romulus.) In Asia, the Kingdom of Babylon

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\* The river Gozen according to the ancient Commentators, was by all of them supposed to be the river Ganges, which runs through Hindostan, which was subject to the Assyrian Kings.

lon took place, and became master of the most parts of Asia; the downfall of Sanherib king of Assyria gave rise to the Kingdom of Babylon; on which account Berodach-Baladan king of Babylon sent letters and a present to Hezekiah king of Judah, and they formed between them a strict alliance and friendship, but this friendship was broken in the last days of Josiah king of Judah.

After the decease of Hezekiah, the Princes his posterity forsook the holy Commands of God, and turned unto idolatry; the chiefs and courtiers accordingly followed the examples of their masters; dissention took place among Judah; the Judeans now fell between the hands of the Babylonians and Egyptians; part seeking shelter under one, and part under the other.

It came then to pass in the days of Josiah king of Judah, that Pharaoh-nochoh king of Egypt went up against the king of Assyria, to the river Euphrates, and king Josiah went to join as an auxiliary to the king of Assyria; but king Josiah was slain by the king of Egypt in Megiddo; his servants then buried him in Jerusalem.

The Judeans then recognized his son Jehoahaz to be king, but in a short space of time the above king of Egypt took him prisoner, and  
levied

levied a large contribution on Judea, making it tributary to Egypt, and made Jehoiakim, the other son of Josiah, king over the Israelites, and the king Jehoahaz he took captive into Egypt with the many families of his attendants. By this means the dispersion of Israel took place also to the African parts of our Globe.

But the Babylonians were now become masters of the greater part of Asia, pursued their conquests to the Holy Land; the house of David having broken their alliance with the Babylonians, being tributary to Egypt, consequently were now fallen victims to the Chaldeans. Nebuchadnezzar at the beginning of his reign invaded the kingdom of Judea, took Jerusalem, and made the king Jehoiakim his Vassal, and the Country tributary. The Egyptians at that time were also defeated by the Babylonians, "The King of Babel took possession of the Countries from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt." 2d. Kings, ch. xxiv. ver. 7.

Jehojochin was now declared to be king in Jerusalem, he acted his part similar to his father Jehoiakim; the Babylonians then took him and all his family, ministers, and chiefs, captives to Babylon; the Babylonians took also all the treasury of Jerusalem, the gold and silver vessels

of the Temple of Jerusalem, they carried away captives all the Princes of the House of David, the ministers and the mighty men of valour, even ten thousand captives; they carried away from Jerusalem, even all the iron manufacturers and smiths; save only the poorest people of that land." 2d. Kings, ch. xxiv. verses 12, 13, 14.

The King of Babylon then made Mathaniah his uncle King of Jerusalem, and changed his name to Zedekiah. But Zedekiah also was no better than his ancestors. Zedekiah rebelled against the King of Babylon. At that time many of the chief families, ministers, and many of the royal seed of David, who would not be subjected to the cruelties of Nebuchadnezzar, were gone to settle themselves in Egypt.

The ninth year of Zedekiah's reign, Nebuchadnezzar took Jerusalem with many thousand captives; the sons of Zedekiah he killed in the presence of their father, and pierced out the eyes of Zedekiah that he might not enjoy any pleasure in the Metropolis of Babylon. In a space of time after came Nebuzar-adan in the name of his master the King of Babylon, destroyed and burned the Temple, the King's Palaces, and all the large and magnificent buildings of Jerusalem; the army of the Chaldeans broke down also the walls of Jerusalem round about, and took captive  
all



all the remaining part of the Judeans to Babylon, except the poor class of people, whom Nebuzar-adan left to preserve the vineyards, and part of the husbandmen; not to leave a place which was so holy and glorious entirely destitute of inhabitants.

5. Let us now pause, and pass a general review on the passed period of the Israelites. We have to observe, that the sublime religious principles of the Patriarchs for above four hundred years until the exit out of Egypt, were traditionally transmitted by their posterity until Moses. Moses manifested the commands and the principles of Divinity more publicly, than any religion which has ever since existed; he combined all the philosophical principles of divinity, morals, rituals, husbandry, jurisdiction and ceremonial laws, in his sacred extensive and public records.

We have also to observe, that from the exit out of Egypt until the unfortunate introduction of Kings among Israel, a space of more than 440 years; Israel were safely conducted by judges, heroes, and a national congress; a *theocratical government*. In the prophetic records till the epoch of initiation of Kings among Israel, we find no particular events which happened among Israel. At that period, it

appears to me, that they were fortunately provided with good judges and heroes, without possessing prophets or visionaries, &c. The principles of divinity and the commands agreeable to the Mosaical code, were also well preserved; peace and union seem to have been the chief principles of the leaders of Israel.

But from the unfortunate Royal period, which began with Saul the first King, until the destruction of Jerusalem in the reign of Zedekiah, a space of near 470 years (except the glorious reign of David), the prophetic records give us very sad examples of Israel; idolatry, robbery, bribery, and murder, were the principles of the Kings and princes of Israel; prophets, visionaries, dreamers, find also their existence at that latter period. The proceedings of the princes and Ministers, induced the public to imitate the examples of the great; partly by their own inclination to gratify the great, and partly by force. Yet the Israelites were not entirely destitute of great men, who were divinely inspired with visions to the public. The great and lesser prophets were all existent in that last period; they also made use of all force of Rhetorick in their speeches to Israel; in order to bring the Israelites back to the religious principles of their ancestors; but alas! without success, and dis-  
sentions

sensions took place among Israel, as I described before ; and their dispersion in strange countries was a most salutary event that could take place ; not only for their personal welfare, but for the preservation of their religious principles. Divine Providence found it more proper, for the safety of the posterity of Abraham to put them under the protection of other nations, than to be their own masters and to be governed by arbitrary vile Kings, (as I have explained before.)\*

Lastly, we have seriously to reflect, that all the above mentioned dispersions, as, the dispersion of the Samaritans by the Assyrian powers ; and the dispersion of Judah by the Babylonian and Egyptian ; by which means the Israelites were spread all over Asia, and in the most parts of Africa ;

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\* Though the inattention of our Theological Doctors towards this sentiment will appear, yet I do not hesitate to maintain it by reasonable principles. This sentiment was also not strange to the Talmudical Doctors, see Massecheth Psachim, the 8th Sec. • אמר ר' אושעיא • מאי דכתיב • צדקות פרונו • בישראל • צדקות עשה הקב"ה לישראל שפורם לבין האומות וכר' Rabbi AUSHIAH understood, " the righteous acts towards the dispersion of Israel." Judges ch. v. ver. 11. " Righteousness hath God performed toward Israel, " in dispersing them among nations, &c. &c." (The Talmudical method in DRASH is the combination of the Radical letters : and in this place they combine פֹּזַר PAZAR, disperse, instead of פָּרַז PARAZ, open.)

Africa ; this dispersion indeed my good brethren can by no means be understood as having any connection with the supposed crime committed on the body of Jesus Christ, as is a common opinion in the doctrines of Christianity ; the Israelites could not have been punished for an event which *was to happen* at a future period of about 700 years.

Although the Christian doctrine gives a mysterious instruction on that account ; saying, that the existence of Christ was prior to the creation, that by his consent God created the world, and that all the Patriarchs had a notion of him, &c. (I will not at present examine that subject, having treated on it at large in my Critical Fragments.) Yet, according to the general testimonials and doctrines, they instruct us that the incarnation (a term used in the Christian Doctrine only) by means of the Holy virgin, as well as his sufferings was nearly 4000 years after the Creation, and was in the time of the Roman Emperor Augustus ; consequently that all the dispersions which took place before Christ's mission and incarnation, could not be punishments arising from crimes committed against his body. I leave it then to the contemplation, and judgements of the docile reader.

6. Let us return to our history, to observe the state of our captives at Babylon. Though the ancient practice in general among the Heathens, as well in latter times by Romans and Greeks was, that all their captives were made slaves, and as private property to be disposed of at pleasure, the princes also were not exempted. But the lot of the noble captives of the Israelites in general at Babylon was widely different; they were treated liberally like freemen, (see Jeremiah, ch. xxix. the latter he addressed to the captives which proveth the full liberty of their political and domestic existence) their princes, nobles, and doctors, possessed their functions, as is fully described in the prophetical records; and as I will give a short account of hereafter; the only object of the Babylonian was to keep the Israelites in subjection, but not in the usual way of captivity.

The last captives many of them were princes of the posterity of the house of David, and many of the High priests, and nobles of Jerusalem, could not easily forget the glory of their country and the temple: the captives were also not exhausted of great men among them. The prophet Jeremiah who was a spectator and mediator between the Judeans and the Babylonians, consoled the captives in Babylon, gave them proper advice in



in the name of God, in a letter which he sent to the elders, priests and prophets (or speakers) in Babylon (see the Letter Jeremiah, chap. xxi.) Jeremiah wrote also letters and received visions with regard to the Israelites who were settled before the Babylonian captivity in Egypt and other African Provinces (Jer. xlv.) to exhort them to continue in the holy faith of their parents, and in general to comfort and to console all the dispersed in Asia and Africa, and in particular to form a union between all the dispersed Israelites.

Ezekiel was also endowed at that period with visions, among the captives by the river Chebar ; (though out of the Holy Land) he similar to Jeremiah admonished the captives of their former situation and actions, exhorted and encouraged them in their national principles, not to despair, and to expect a restoration to their native country. Ezekiel also received particular visions, for the erection of a second temple after a peculiar executive plan fully described in the last chapters of his book, (which second temple was merely in part an imitation thereof)\*.

Daniel,

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\* I have in my possession two different PLANS of the TEMPLE described by Ezekiel, which I performed in the earlier part of my life for the Bible Society when in my native Country, according to different Commentators, executed in a proper manner, with

Daniel, Hananiah, Mishaël and Azariah, who were children among the first captives with king Jehoiakim, were now grown men of great sagacity and doctrine, “and in all matters of wisdom and understanding, that the king inquired of them, he found them ten times superior to all the magicians and astrologers that were in all his Realm, and Daniel continued even unto the first year of King Cyrus.” Daniel, chap. i. verses 20, 21.

There were also many doctors, philosophers, poets and men of genius, in points of state and policy among the captives of Israel in Babylon; who with great patience and earnest attention waited for a favourable opportunity for their restoration.\*

Let

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with all dimensions, geometrically represented, and fully described, agreeable to the text of the Bible, (which at a more successful period, I intend to engrave and publish)

\* I know, that many of our modern prejudiced Philosophers will not admit of the perfection of the ancient Israelites; but the records of the prophetic books prove the facts. Like the domestic constructions, the Fortresses, Military Tactics, and Engineer Works with geometrical calculations, adapted to the ancient method of war; see 2. Chron. xxvi. ch. also in other places of the Bible. As to their perfection in Architecture, Hydraulics, Aqueducts, &c. I refer the reader to the account given by ARISTARCH, Librarian to Ptolemy, to Plutarch his Brother; in particular in Josephus the sixth Book chap. 6, where he gives a full account of the construction of Jerusalem and the arts of war of the Israelites at the second Temple.

Let us also observe the state of Babylon; Nebuchadnezzar having conquered the Assyrians and Egyptians; in the 23d year of his reign, finished his conquests with Judah, took captive the King Zedekiah, and destroyed Jerusalem and the temple. Having executed all his designs, and all his endeavours having succeeded to his wishes, his unlimited pride transported his mind to the utmost cruelties and extravagancies; his abominable thoughts and boundless thirst of power and glory, caused in him the most shocking dreams, (naturally arising from illusion, enthusiasm, unlimited thoughts and desire, which all were united in this King.) The dreams described in the testimonies of Daniel give a proof of Nebuchadnezzar's abominably imaginative mind; those dreams not being explained to his wishes, caused the utmost cruelties, "and the decree went forth that all the wise men should be slain," &c. Dan. ch. ii. verse 13.

Nebuchadnezzar oppressed the people and all the captives, he gathered them to Babylon, to make that Metropolis the most wonderful city in the World; the extensiveness of the City, its spacious walls, the many temples and buildings; in particular the historians attribute to him those famous structures the *Horti Pensiles* or hanging gardens, the erection of the famous Temple of  
*Belus,*

*Belus*, and the famous statue of *Jupiter*, which was the golden image, sixty cubits high and six cubits broad, mentioned in Daniel; historians also agree that the image was of his own likeness, and a strict order was given, "those who will resist to worship or refuse any service and to fall down before this image, the same shall be cast into a burning fiery furnace." All his orders were punctually executed; on this account his abominable mind transported him to madness, qualified with all the ferociousness and characters of a wild beast; yet, not without feeling his unfortunate situation, and the pains he endured, and there was no other power or his own to remedy his illness: it was in general regarded as a divine punishment for his abominable conduct, on his oppressing the public, and his horrid blasphemy against God.

This inflicted punishment, according to the Bible testimonies, lasted seven years; the government was then in the hand of his wife Amytis, a daughter of Astyages King of Medea, and in the hands of the ministers her favorites; accordingly conspiracies took place, and dissension opened a way to future circumstances.

The Persian Monarchy at that period had become master of the greater part of Asia. Cyrus the son of Cambyzes, King of Persia, having overpowered

overpowered the Medes, (who were afterwards united into one kingdom in the reign of Cyrus) went in person to visit the Court of Babylon, to treat with Amytis the wife of Nebuchadnezzar and sister of Mandana his mother. (See the universal history of the Asiatical Regencies.) Cyrus arriving at the Court of Babylon, observed the unfortunate state of Nebuchadnezzar; the distressed state of the Court, and the dissatisfaction of the Babylonians, promised him good success in his design of making himself master of all Asia, according to the prognostications of the Oracles.

The Israelites who were captives in Babylon, observing this great Prince and Hero of Persia, whereas from two centuries back numerous Jews were spread in all Persia, Medea and Hindostan and other parts of Asia, which happened in the reigns of Salmanassor and Sanherib the Assyrian Kings; and now become united citizens in those dominions and subjects to Cyrus: the captives of Babylon then addressed also their private design to Cyrus.

Daniel, Hananiah, Mishael and Azariah, who were in Babylon, in a ministerial dignity, and were observed to be superior to all the magicians and doctors of the Chaldeans; in addition the many princes of the house of David, and the  
many



many philosophers of the Hebrews who were at Babylon, inspired also Cyrus to have a private conference with the Hebrew doctors and the chiefs of that nation.

The chiefs of the Judeans in Babylon gave many instructions to Cyrus, concerning the divine essence and providence to nations at large, the rise and fall of kingdoms, as a reward or punishment for their conduct in state affairs. The Kingdoms of Israel, and the Kingdom of Babylon were examples and proofs of the divine power; moreover, the doctors of Judea represented to Cyrus the fulfilling of the many prophecies relative to the Hebrews, and other nations; in particular the state of Babylon and the unfortunate state of their vain glorious King Nebuchadnezar; all their instructions improved the mind of Cyrus, and inclined his attention towards the Hebrew doctors.

They represented also to Cyrus, although the fall of many nations according to the Hebrew Prophets had been accomplished; yet that the God of Israel would not forsake the posterity of Abraham, that the lot of Israel was very different from that of all nations, and that their captivity would be ended with the monarchy of Babylon in a space of 70 years from the first invasion in the reign of Jehoiakim King of Judah;

according to the prophecies of Jeremiah and Ezekiel.

At last the Hebrew doctors represented to Cyrus that they had a prognostication, and a very ancient one, that their restoration to their primitive state would be by the assistance of the Persian Monarchy, and by a king whose name would be Cyrus; on which account they represented to Cyrus the prophecy which was prophesied near 200 years before by the prophet Isaiah, ch. xlv: "Thus saith the Lord to his Messiah to Cyrus, whom I support with my right hand, to subdue nations before him, &c. &c." Cyrus struck with those Hebrew prophecies, observing them agreeable and coinciding with the many prognostics he had obtained from other Oracles and doctors, kept all these sacred promises and the future duties in his inmost mind; and waited with patience for the happy time and fulfilment.

Cyrus having concluded his negotiation with Amytis the Queen of Babylon, and with the chiefs of the Hebrews, with regard to their restoration, then returned for Persia, to assist in the state affairs of his father Cambyses, and perfected himself to be the complete King, whom the Oracles had foretold before his existence.

Nebuchadnezzar after having suffered seven years in a state of madness, was again entirely  
restored

restored to perfect health and to his throne; he then passed an edict in favour of the Israelites and acknowledged the divine power of the God of Israel, which is related in Daniel, ch. iv. ver. 36, 37. Nebuchadnezzar lived a few years after his recovery and died after a reign of 45 years. (See my Dissertation, the first part the fifth paragraph.)

Evilmerodach his son ascended the throne of Babylon; took Jehoiachim King of Judah out of prison, admitted him to his own table, bestowed many honours upon him, and treated the captives more liberally than his father; and died after a reign of 22 years.

Balshazzar the second son of Nebuchadnezzar, ascended the throne of Babylon, but acted in an impious way similar to his father; and the divine sentence was passed upon him at a public feast, by the terms "Mene, Mene, Thekal, Upharsin." And in the same night Balshazzar was slain, Dan. ch. v. ver. 25, &c. after a reign of near three years, and with him ended the Chaldean Kingdom, and the seventy years of the Jewish captivity.

"And Darius of Media took the Kingdom of Chaldea, at an age of three-score and two years." Dan. ch. vi. ver. i. But he reigned only one year, and the general regency of Chaldea and Media

with many parts of Asia were transferred to, and united in the hand of Cyrus King of Persia.

7th. Let us reflect on the state of Jerusalem during the period of the captivity; Judah was then commanded by governors established by the Court of Babylon; the many chiefs and noble families who still remained in Jerusalem, entertained an aversion for the Court of Babylon; though the prophets Jeremiah and Ezekiel persuaded them not to be feared of the Babylonians; yet the prophets were suspected by the Judeans of treason, by delivering up Judea into the hands of Babylon; for which reason the many noble families have gone to settle themselves in Egypt; and had entirely forsaken Judah and the Holy City Jerusalem with the Holy Temple.

All the exhortations and comforts spoken by the prophets in regard to a restoration, were really ineffectual with the dispersed Israelities, who were dispersed in Assyria near two centuries before, as well as with those dispersed in Egypt, who fled from the Babylonian; they found it more proper to their safety, to enjoy the principles of their Patriarchs with regard to religion and policy, as subjects of other Monarchies and Kingdoms, to be incorporated citizens adapted to

to the politics and customs of the dominions where they were settled, rather than to be their own masters, and to form a dominant nation; they were very experienced, that from the entrance into the Holy Land until the destruction which was a space of time including near 900 years; the ill conduct and management of their Kings and Princes, the jealousy of neighbouring dominions, the intrigues of the nobles and chiefs, the treasons among allies, and the many commotions arising in State affairs; all those inconveniences caused the above dispersed Israelites to resign all the dominant authorities, and prefer living in a manner like strangers, and under the subjection of other princes; as it is expressed, "For we are strangers be- : כִּי גֵרִים אֲנַחְנוּ לְפָנֶיךָ : ותושבים ככל אבותינו : fore thee, also sojourners, כַּצֵּל יָמֵינוּ עַל הָאָרֶץ וְאֵין similar to all our parents; מְקוֹה .

our days are similar to a mowing shade on the earth, yet ungatherable."\* 1st. Chron. chap. xxix. ver. 15. And so they neglected and

\* The radical קוּה GATHER, from the sense, "And God said, יְקוּ let the waters under the heavens be gathered unto one place, &c. Gen. ch. i. ver. 9.



refrained entirely from their Mother country, till the present day.

8. But in the first year of Cyrus King of Persia he published a proclamation throughout all his dominions, saying, “ Thus saith Cyrus, King of Persia, God the Lord of heaven hath given me all the Kingdoms of the earth, and he hath charged me to build him an house at Jerusalem in Judah : who is there among you of all his people ? his God be with him, and let him go up to Jerusalem which is in Judah”, &c. Ezra, ch. 1. verses 1, 2, 3.

At this divine proclamation, many families of the Jews captives in Babylon, were animated, and joined a body of 42660 men, besides servants, &c. At the head of this body were the chiefs, Zerubabel, Joshuah, Nehemiah, Shroiah, Rea-liah, Marduchay, &c. And the Prophets, Hagi, Zachariah, Malachi, and numbers of Priests and Levites ; whose zeal for their native country, and the holy service of the temple, was not yet entirely decayed : This colony then returned to Judah and fervently assisted one another with one zealous determination, to re-establish Jerusalem and the Temple with the rest of the Provinces of Judea.

Yet

Yet the enemies of Judah and Benjamin, which were their neighbours endeavoured continually to disturb the Judeans in their undertakings; and the enemies hired counsellors against the Judeans, to frustrate their design during the days of Cyrus. Even in the beginning of the reign of Ahasuerus they wrote unto him accusations, against the inhabitants of Judah and Jerusalem; these interruptions included the time of near 22 years.

But the design of the Judeans was completely executed in the reign of Darius the son of Ahasuerus; they finished the temple, the walls and the trenches, and all the necessary structures of Jerusalem; and Darius issued a strict decree to the governors who governed beyond the river (Ephraths) that they should assist the Judeans, with all necessary articles for re-establishing the city, the temple, and for the sacrifices of that holy place.

Darius at last issued a decree, saying, "that whosoever shall alter these my words, let timber be pulled down from his house and a gallows be set up, and let him hang thereon; and his house let be made a dunghill for this. And the God that hath caused his name to dwell there, shall destroy all Kings and People, that shall put their hand to alter or to injure this house of

God which is in Jerusalem. I Darius made the decree, let it be executed with all speed." Ezra, ch. vi. verses 11, 12.

Now the returned colony established their government *democratically*, governed by the *כנסת הגדולה* *great congress*; adapted to the principles of the Patriarchs and the Mosaical code mentioned before; with a first Consul, chosen of the house of David. Zerubabel was the first Consul, and after him, the first Consuls were constantly chosen from the line of David. This government was strictly observed, and was protected successively by the Persian Kings, for a term of 160 years;\* until the reign of Alexander the Great, † King of the Macedonians, when the government of Israel assumed another form.

Alexander having conquered the most parts of Asia, conquered Persia also; accordingly Palestina fell also into his possession. Alexander advanced towards Jerusalem, but he found no

\* Historians do not coincide in the account from Cyrus to Alexander; some make it above 200 and some less than 100 years. But I refer to the account of Josephus which is the most authentic. See the Table I have placed in the fifth paragraph of the first Dissertation.

† Historians give us no account of any particular events, in that long period of time of this Government, from which we may conclude that this Government was very peaceable and successful in its state and political management.

resistance ; on the contrary, the High Priest at that time Simon the Just, (called also Edow or Joduah) with a grand suite of Priests met him with dignity, and saluted the conqueror ; Alexander granted that the Israelies should continue to enjoy their liberties.

There was a colony established in Samariah, consisting of a mixture of Heathens and Jews, which Sanherib king of Assyria had settled in these places ; the chiefs of the places were Sanbalat of Horony, Tobiah the Ammonite, and Gashem the Arabian ; this mixture was constantly in opposition to the Jews of Jerusalem : also at the beginning of the reign of Cyrus, they were the hirers of the counsellors sent to Cyrus to interrupt the rebuilding of Jerusalem and the temple ; though they did not succeed, yet they were a constant hindrance to the Israelites. After the restoration many of the priests and chief families of the Jews were intermarried with them ; but the prophets Ezra and Nehemiah banished the priests from the holy service and the others they parted from among the Israelites. (See Ezra and Nehemiah.)

But this mixt colony, also found shelter in the time of Alexander ; Alexander tolerated them also to build a temple and an altar at Samariah, similar

similar to that of Jerusalem for the divine service ; then arose the dissention, part adhered to the High Priest Simon the just of Jerusalem, and part joined Sanbalat and his Sons in law, who were the High Priests of Samariah : and Zaduk and Bithose his companions were the chiefs of those new establishments, which was the beginning of the Sect known by the name of Zaduzees.

“ In the preceding recital, the reader will perceive the cause of the new dispersions to the different parts of Africa, and Europe, which happened in course at the existence of the second Temple ; all which happened also *prior to the birth of Christ and his sufferings* ; then in vain and spuriously do our Christian Doctors propagate the doctrine that this dispersion ought to be regarded as a punishment for the crucifixion of Christ. This absurd doctrine, difficult as it is, and incomprehensible to the human intellect, yet is sufficient to prejudice the illiterate class of people, who are blinded with this belief.”

9. Let us proceed farther with our chronological recital. After the death of Alexander, his dominions were divided among his generals ; and then arose four Kingdoms, one of those Kingdoms was



was Palestina and Egypt, which were united in the hand of Ptolmeus Philadelphus, who was during the life of his master governor of Alexandria, and now become king of those dominions. Ptolmeus for establishing that famous commercial city, drew to that place Egyptians, Greeks, and a colony of 30,000 Jews whom he took anew from Palestina, to establish them in Alexandria. To him is ascribed the foundation of the famous Museum, and the Library at Alexandria; also, the first and famous *translation of the Old Testament into the Greek language* by the Septuaginte of Jerusalem, to be deposited in the Library; the Jews of Palastina and Jerusalem were liberally treated by him and his posterity. The above famous translation of the complete Sacred Records into the Greek language, made the Jews very famous in all the Parts and Provinces, where the Greek language was circulating; no doubt such a compendious work was very remarkable to the Heathens at that time.

But after a space of time Antiochus the Great King of Assyria drew Palastina into his power; Antiochus (who was of the posterity of Selucus Nicator of a Medean extraction) and his successors, treated the Jews of Palestina very differently, sometimes peaceably, and sometimes with the utmost oppression and cruelties. The Jews were then

then many times compelled to establish themselves in Besarabia and Greece, part as Captives and part of them voluntarily: observing that they could not resist the Antiochan powers, they chose rather to become incorporated Citizens with the Greeks: (from which settlements arose the dispersion from South towards the North on the East of Europe.)

But Palestina arrived at the very verge of destruction, in the reign of Antiochus Epiphanus, this cruel Prince was not satisfied with the oppressions and plundering of the Temple as well as private property, but also compelled the Jews to accept the Heathen Religion.

The inconstancy of succession of the Jews of Palastina, during the reign of the Greeks according to Josephus was 154 years\*; but it ended with that cruel Prince.†

The Priests and Levites who were constantly zealous for the Temple and their sacred services,

\*This account of Josephus differs only 12 years from other Historians who have exaggerated the time.

† In this as well as other places of my Dissertation it is not my intention to give a minute historical account; but merely a general and concise extract adapted to my Design, to shew the progress and dispersion of Israel with their divine principles, by means of their dispersion. As for a minute account I refer the reader to Josephus and other Historians.

now took their ruin into consideration ; to prevent the destruction of the Temple and the pure principles of the Patriarchal Religion, were now the chief points to contend for.

At that critical time, the High Priests of the house of Hashmonay were zealously encouraged : Judas Maccabeus, with a body of Priests, Levites and Israelites fought zealously against Antiochus ; no doubt, (to conquer or to die) the High Priest was so successful as to be the conqueror, he subdued the Greeks, cleansed the country from its profane enemies, re-established the Temple and the divine service ; in memory of which the High Priest instituted an eight days celebration, by the name of חנכת המזבח *the dedication of the Altar*.

The High Priest then re-established the government of Israel, according to former principles of state, to be governed by the כנסת הגדולה *Great Congress*, with the assistance of the Priesthood. This reign was successful in her undertakings and conquests : they weakened also the power of the sect of the Zaduzees their opponents.

This glorious reign of the Sanhedrin and High Priest occupied a space of near 60 years successively. But the High Priest Hurcanus not satisfied with the dignity of the chief Priesthood, thought also to assume a royal dignity ; this design

sign was executed in Aristobolus, the first King and High Priest. Conspiracies and dissensions then took place; he also protected the Zaduzees, and civil war began between the factions of the Pharisees and Zaduzees. The royal dignity then was also invested in the High Priests of the line and posterity of the house of Hashmunay until Herod. The successive reigns of the High Priests, from Judas Maccabeus until the end of Hurcanus the last, was according to Josephus (who differs from other historians only in eight years) nearly 130 years.

During the reign of the High Priests, the bad conduct and discord which existed between the public and the Maccabean Princes prevailed so far, that the Romans began to interfere between them and became their mediators; at last Pompey the Roman General who was cotemporary to Hurcanus the last, brought Palestina under the submission of the Romans.

Under the protection of the last, Herod an Adomith who was in the service of the King and High Priest Hurcanus the last, formed conspiracies against his master; and with the assistance of the Romans, he obtained the royal dignity to be King of Judea. This ambitious and cruel Prince, notwithstanding his barbarity exercised on the royal family of the High Priests his masters;

ters; yet from motives of self interest sought to ingratiate himself into the confidence of the Romans, and the love of his subjects the Judeans; on which account he enlarged the Temple of Jerusalem, and embellished it in a most magnificent style; so that according to the testimonies of the Talmud, it is pretended that the Temple of Herod was superior to that of King Solomon.

Even in the reign of the High Priest Aristobolus the first, the Romans had began to be masters over Judea; in the beginning, the Romans suffered them to set Kings in Jerusalem chosen from among the Judeans, to protect the royal dignity in the hands of the High Priests, and that of Herod; but at last it became an absolute Province of the Romans, commanded by a Roman Governor.

“ At the end of Herod’s life, was the miraculous birth of Christ, and the obscure testimonies of his facts; he was sentenced by the Sanhedrin to suffer for his inticements and thrusting out of the Mosaical Law, (according to the command of the xiii ch. of Deuteronomy); which happened under the Roman Governor Pontius Pilate.”

A supremacy was constantly granted by the Romans to the posterity of Herod, until the last destruction, in the time of Agrippa, IId. King of Judea.

The



The Roman superiority over the Judeans, was the cause, and gave way to their dispersion and settlement in all the Roman dominions, in the south-west parts of Europe; from which at last the dispersion has been extended from south to north and all the west parts of Europe, which includes Italy, Spain, Portugal, &c.

The Israelites dominion then under the mediation of the Romans, lasted according to Josephus a space of near 180 years, which began with Aristobolus the first, and ended in the reign of Agrippa II<sup>d</sup>. when Jerusalem was entirely destroyed by Titus, for having entered into a general rebellion against the Romans.

10. Let us now cross the Mediterranean Sea, to the South banks, and visit the Israelites in that part of the Globe.

Egypt which had begun to be a retreat and a settlement to the Israelites at the existence of the first Temple even in the reign of king Solomon, (as I have described before) became in course of time populous; particularly at the decline of the first Temple, when the Israelites fled from the cruelties of the Babylonians, as it is fully described in the Bible records.

But the Israelites became more populous and incorporated inhabitants, in the successive reigns  
of

of the Ptolomians, and according to the Historians, the Israelites of Alexandria the capital of Egypt shared also with the Egyptians in politics and state affairs.

The Talmudical testimonies give us a particular account of the existence of the Jews at Alexandria, during the existence of the second Temple at Jerusalem. The Jews of Alexandria erected also a Temple in the capital city Alexandria for their Divine Service, similar to that of Jerusalem; they established the *great Sanbedrin*, which was more glorious than that of Jerusalem; for the command and superintendence of the dispersed Jews in Africa; the African Jews then formed their National Society, for duties in Divinity and branches of Doctrines though not different, yet separate from those of Jerusalem and those dispersed in Asia.\*

But this glorious duration, existed cotemporary with that of Jerusalem; the Romans who at that time were Masters of all Europe and the greater part of Asia, brought also Egypt, and all the coast of Africa along the shore of the Mediterranean Sea under their subjection; by which  
means

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\* See Trac. Talmud MASSECHETH SUKAH 5th Section.

means the liberties of the Jews in those parts fell victims with those of the rest of the Inhabitants.

Let us now return to Europe, to reflect in general on the progress of the principles of religion, the proper fruit of the Patriarchs; and the chief object of the divine blessing to Abraham, "In thy seed shall be blessed all the nations of the earth," &c. Although, in the theological sense, some may vitiate, scoff, or satyryze, as they please, at the common expression, "God's chosen People;" (and as I myself, who am not much intoxicated with this holy Title) yet, in a historical sense, none can deny, but the authentic History, and the Code of the Patriarchal posterity, must be acknowledged, as a foundation and architype to all posterior persuasions, doctrines of divinity, and moral philosophy, &c.; and their dispersion as an unextinguished *Monument*, replaced in all parts of the Globe, and in particular in Europe. (I say again, none can deny its authority, except those who are able to deny their own progeniture.)

I have explained in the foregoing passages the cause and the way which brought the Israelites into Europe; that even in the earliest time of the second Temple, by the supreme powers of the Greeks and Romans, the Israelites were become, (and not without Justice) inhabitants and incorporated

rated Subjects to the respective Dominators and Princes of Europe.

The holy records of Israel, which have become universally known through the famous Greek translation by order of Ptolomeus, which were manifested in the Greek dominions, was again translated in the time of the Romans into the Latin language. Indeed such a complete work which included numerous Divine, ritual, civil and juridical laws ; which included and reported to us the records of the earliest time of our Æra, from the creation until the restoration of the second Temple, of above 3456 years ; an historical record, intermixed with theological, philosophical, rhetorical, and poetical Speeches ; which with justice we may observe as an original for the culture of mankind ! (I without hesitation, am bold to say, that all the posterior works and doctrines, are merely extracts and imitations from the Old Testament,) no doubt, had produced good effects among the Heathen nations of that time, and must have been valuable to a well cultivated people.

Even at the period of the second Temple, in the reign of Alexander the Great, and the High Priest of Jerusalem Simon the first, began the period of the doctors of Mishnah. The office of the Sanhedrin with the president chosen from the

house of David, and the chief doctors were a legislative body, to preserve and to expound the law, the religion, and all that related to the general conduct and regulation of their nation, and were the principal composers and doctors of the Mishnah. The kings of the high Priests and Herodians, performed their offices in politic and state affairs only; they were also to protect and execute the divine code, the laws and records of the Sanhedrin.

At that period the doctors also formed our present perpetual Chronological Calendar, which was brought to perfection, and passes by the name of the Calendar, of the Rabbi Adah, and Samuel Jarchinoy, who were of the Christian *Æra* 240; which is composed of the lunar and solar revolutions. I will exhibit to the reader the basis and a short extract of this ingenious calculation, though it is not the object of this dissertation.

According to the Mosaical law, we are ordered to calculate our years and to compute our holy days, according to the lunar years; twelve lunar *synodical revolutions*, i. e. 29 days, 12 hours, and 44 minutes, 3 seconds, compose one simple year; this we make sometimes 353, 354, 355 days (on account of its fractions.)

Yet,



Yet, the *Epacten* of 10 days, 21 hours, 11 minutes, 20 seconds, in which the solar year exceeded the lunar, might be a cause that our holy days would be removed from their respective seasons, (which is a common occurrence with the Mahometans and Arabs, who calculate by the lunar year only) ordered also by the Law of Moses ; Deut. xvi. ch. 1. 9. 13. verse, which must be the case, when calculating by the lunar only ; so that in a period of 17 years the feast of Passover would be in the Autumn instead of the Spring, and the feast of Tabernacle in Spring instead of the Autumn ; on which account our first Chronologers have taken care to remedy this defect ; by forming alternately, some time to compose the year of 13 *lunar* months, i. e. 383, 384, 385 days ; (according to the fractions of minutes and seconds) for which reason they adapted a *period of 19 years* ; in which they formed 7 *complete* i. e. the 3. 6. 8. 11. 14. 17. 19<sup>th</sup>. years *complete* of 13 *lunar* Months ; and the interval twelve years *simple*, of 12 *lunar* months only ; and in this periodical calculation of 19 years ; according to the above rotation of 12 *simple* and 7 *complete* years ; the *lunar* and *solar* years then agree without any dividence.

The above traditions of the Mishnah were successfully transferred from generation to genera-

tion; and was concluded by רבי יהודה הנשיא Rabbi *Judab the Chief*; which happened near 200 years after the birth of Christ: and the Creation 3960, who was cotemporary and a favorite of the Roman Emperors *Antoninus Philosophus*, *Marcus Antoninus*, and *Commodus*. These Emperors bestowed dignities on the *Rabbi Judab*, and invested him with a supremacy of power for his office.

There were also established general Colleges in some places where the Jews were dispersed, the chief Colleges were at that time established in *Assyria*, *Chaldea*, *Jerusalem*, and *Egypt*; all these Colleges were superintended by a chief and supreme Doctor, also invested with a dignity and power by their respective Princes for the execution of their sacred offices. The Colleges mutually corresponded with each other, and at this period, the *Talmud Bably* was the product.

This extensive work is a commentary on the *Bible*, and the *Mishnah*; the contents thereof, includes all the Juridical, Criminal, Ritual Conjugal, and Agricultural Laws at large. It was produced by means of correspondence among those Colleges, by way of Polemical questions, controversies, and debates. It contains also, numerous of moral Philosophy, Ethics, and various allegorical phrases, (however "no granary is pure of chaff," and many whimsical and non-sensical

sensical ideas, phrases, and allegories, have been interpolated and crept into this extensive work, from some insignificant disciples of the great. I oftentimes reflect on it with vehemence, that those interpolations were the cause of degrading, and throwing a rustic and corrosive liquid on the whole doctrine of the Rabbies, by the pretended doctors of our adversaries. I without scruple maintain, that a purification of the Talmudical Dogmas, and the allegorical phrases, is at our present time requisite, and perhaps more useful for the preservation of our faith, and the patriarchal principles.) All these doctrines were collected into one work, which bears the title of the *Talmud*; which was concluded by Rabbi Jossi, the first to the *Rabinan Saboroy*, who succeeded Rabina and Rabbi Ashah, the chief doctors in Assyria, and the first promoters of the Talmud. They produced also some branches of the Sciences, as *Mathematics*, *Astronomy*, and *Chronology*; all which was concluded in the year of the Creation 4260,\* and according to the Christian *Æra* 500 years.

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\* The above calculation, I acquaint the Reader, is adapted according to the Hebrew Chronology of the Creation, which differs from the others a space of near 200 years; this difference as to my opinion, arises from the different accounts given in the ancient Historians, of the succession of the Heathen Monarchies,

There were very often public disputes and debates between the Hebrew Doctors and the Heathen Philosophers, yet they never produced any ill effects between the opposite Champions. "The true law, principles of Morality, and pure Divine essence, were in all nations and in all ages, the only religion of the Doctors and the Philosophers."

11. Let us now take a slight sketch of some views of our European Settlements, we shall meet with many displeasing subjects, as they were very differently situated from what they had been at their primitive.

The Romans at the decline of Jerusalem, were the principal masters of the known World; the Heathen Religion and their fabulous doctrines the only prevailing one. Philosophy and true Doctors of Divinity were diminished. With them any thing was credible and possible. Historians furnished us with particular accounts of the credulities of that time, (it is not my design to specify the particular facts, as historians are full of them) any Religion or *Dogma* could fascinate the Heathens, and be acceptable to them.

Since

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which were prior to the Christian æra. (See Pliny, Josephus, and Rabbi Ezariah Adomith, in his work *Méor Enaim*, also in the Book *Zemah David* by Rabbi David Ganze.)

Since the Crucifixion and sufferings of Christ with his Disciples, his adherents could make no figure during all the time of the Herodian Reign; but they waited for any favourable opportunity that might yield them some free and liberal assistance.

Still in the reign of Aristobolus I. King and high Priest, the Romans were invited into Palestine as auxiliary troops, to support the crown of the High Priest; but in space of time they gained ground, in so far, that in the time of the Herodian Kings, Palestine had become to be entirely ruled by the Romans as their own province. The Judeans now become to be oppressed, the divine service of the Temple suppressed; the Roman Idolatrous Religion and abominations were forcibly introduced, and imposed to be observed as the chief form of Religion of that country (as mentioned in Daniel, and the posterior Historian).

The Judean, far from embracing the Roman Idolatry, (as is supposed by some of the Christian Doctors) thought proper to expel the Roman from Palestine, and to clean the country from the Roman abominations. The High Priests who were at the head of this collision, were so successful as to obtain many victories over the Roman. But alas! the proud arms,  
and



and the thirst of universal government of the Roman, which could not be mitigated, became at last terrible to the Judean, so that Palestine then came to be a stage of continual war.

Under this horrible circumstance, still 40 years before the general destruction of Jerusalem, the *Sanhedrin* were obliged to remove their Seat from Jerusalem to Little Assyria. (See Massechet. Sanhedrin, 1st sec.) The obstinacy of these two champions caused Jerusalem with its environs to be a field of slaughter, its rivers and channels streaming with blood. (See Josephus on the final destruction of Jerusalem.)

Notwithstanding the gallantry and heroism of the Judeans at that time, yet they found themselves in the utmost dilemma; observing, that they could not obtain any auxiliary from their neighbours; as to call for assistance of their dispersed brethren in Asia, Egypt, Greece, and all the other Roman provinces in Europe, who, from centuries ago, were incorporated Citizens under the various respective Princes; those dispersed from moral and political motives, were obliged (on account of their own safety) to relinquish all interference with the Judeans of Palestine; on the contrary, the latter were much reproved by the dispersed, for their obstinacy, and for exposing the  
remnant

remnant of Jerusalem to the utmost cruelties of the Roman.

Palestine itself, observing the invincible power of the Roman, became to be factious, under which circumstance, Agrippa II. the 5th King of the Herodian house, with a great body of his adherents, thought proper to submit themselves to the Roman; and they found shelter under the Emperor Claudius; but afterwards in the reign of Nero, Agrippa, with a body of the Roman Ministers, returned to Jerusalem to treat with the Judeans, and to promise them an assylum under the Roman Government, but it was all in vain; the obstinacy of the Jerusalemites, the inflammatory and unextinguishable passion and hatred toward the Roman eclipsed all reason, and stopped their ears from listening to any proposals; Victory or Death was their only choice. The Rebels then precipitated and massacred the Roman Embassy. King Agrippa with his adherents were obliged to fly from Jerusalem to some fortified place; the Rebels then burned and plundered the King's Palaces at Jerusalem, so that instead of a *Religious* and *Patriotic* War, at last it became a *Cave of Robbers!* At length Nero sent Vespasian and Titus, his generals, with a great body of the Roman troops, they conquered and destroyed Jerusalem, burned the Temple, extirpated

extirpated the Rebels, and reduced Jerusalem to a state of misery and desolation.—Under these critical circumstances the adherents of Christ became delighted, and thinking that the downfall of the Judeans, their opponents, would give rise to their propagation, and carry their design into execution.

The Evangelists then began to propagate their doctrines cotemporary with the decline of Judah and Jerusalem, at a time when their opponents were distracted and powerless. They gave testimonies of events which had happened *sixty* and *seventy* years prior to the propagation; events which happened in their infancy and perhaps prior to their birth, and those of the other Apostles; they dazzled the public with visions for the destruction of Jerusalem, and the oppressions of their opponents, whereas the experience alone of the Roman power at that time, was sufficient to apprise the future events. Moreover, according to history, the Apostles with their adherents, though deviating from the Judeans, yet they were not exempted from oppression and prosecutions, invariably imposed upon them by the Romans; accordingly their testimonies and doctrines could not affect the Palestines and her neighbours in Asia and Africa, because the facts were too well known in the native country of any man; they  
could

could then make no impression on the minds of the nation and natives of their country.

The disciples and adherents of Christ then thought proper to cross the Archipelagus and go to the Greek Countries, and the Mediterranean, to the Roman Provinces, to propagate their Doctrines and Testimonies among the Heathens in Europe; places where their Testimonies would meet with no great obstacles, neither with any objections.

The Jews who were at that time subjects of the Roman dominions, with whose records the Heathens were well acquainted, by the ancient Greek and Roman translations, by order and desire of Ptolomy from the Septuaginty, (as mentioned before;) the adherents of Christ then thought proper to approach as near as possible to the Jews, and to make the sacred records of the Hebrews the basis of their new Religion, in consequence the Christian Sect were then considered by the Heathens as of Jewish extractions, and their doctrines as a fragment of the Patriarchal Religion.

Nay, the improper interpretations of the Old Testament, the deviation from the Mosaic Code, and the many *hyperbolical ideas* in their faith, were the cause that they came to be held in abhorrence by the public in general: On the  
other

other side they were many times accused by the respective Princes of the Romans, for abusing and reviling the Religion of the Heathens, with meddling in politic and state affairs, and in conspiracies also; those proceedings were the causes of their undergoing successive persecutions in the *Roman* dominions.

To their honour! notwithstanding all the persecutions and calamities they underwent, yet they obstinately resisted; "a true national character" relating to the Israelites, which were characterized by their Legislator, saying, "let my Lord I pray thee, go amongst us; *though* it is a stiffnecked people, &c." Ex. xxxiv. ch. 9 v. which is a character absolutely necessary to support true principles of mankind and Religion; as the expression of King David, "Yea, for thy holy sake we are killed constantly, we are observed as Sheep at the slaughter." Ps. xliv. ch. 22 verse. This was then also the character of the Christian Sect at that time, they stiffneckedly resisted their oppression for the long series of above 300 years.

The dexterity of the Christian Sect, at last found them a saviour and a protector in the Emperor *Constantine*; this Emperor at first gave them full liberty to exercise and to propagate their religious doctrines publicly; and at last turned himself



himself to Christianity, and compelled all the Heathens in his dominions to embrace the same Religion, part followed the same example to please their Sovereign, part from ignorance, and part by compulsion.\*

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\* We find in History of the progress of Christianity similar proceedings: In the year 828 of the Christian Æra, when St. Gregory VII. sent *Missionaries* from Rome to Egbert I, King of England to offer him Christianity: Augustine the Chief Monk of the Missionaries at his landing on that Island, sent word to Egbert "that he was sent from his Holiness of Rome to offer the King and his Kingdom the heavenly blessing, by way of Christianity." Such a valuable offer and current article without any risk, certainly required no proof nor examination, Egbert then embraced it without any inquiries or censures, whose example was followed by his Courtiers, and after by the People in general. But in the reign of Henry VIII. the love of Venus then overpowered that of the Pope, and instigated the King and his adherents to relinquish the Roman Catholic Church, and the Reformation took place.

A more curious account is given in the Russian History, in the 11th Century, when the *Swiatoy Wladimer*, or the holy Wladimer undertook to travel and to enquire into the various Religions, and thought it most proper to go to Rome; immediately on his arrival, the Pope invited him to his Cathedral, where he was attended with the greatest Pomp and Ceremonies; the grand illuminations, the tumult of the people, the confused sounds of the numerous bells, the melody of the organs and the choir singers; all had contributed to throw him into an illusion, so that he could not resist neither make a proper examination; and through illusion and civility he embraced Christianity. But at a late period the Russian Religion has departed from the Roman Catholic to the Grecian Church.

The German Universal History, by *Hilmar Curas* gives also an extraordinary account: In the 13th Century, Conrad Duke of Masovia,

We cannot enter into the detail of the sentiments of that Emperor; if it was a true conviction and a demonstrative knowledge which caused in him that zeal for that new Religion, or some other motives which we can give no account of as Historians have not reported to us any minute intelligence on that subject, we may suppose, with good reason, that all the posterior Historians were doubtless Christians, then with good reason they concealed all that might produce doubt or eclipse to their new Religion.

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Masovia, invited the German Crusaders, with the Knights of St. John to assist him against the Prussian Heathens; they conquered their Territory, and compelled them to embrace Christianity, (in a similar way to the Spanish and Portuguese in North and South America) having had it in their possession for above 50 years, from which it keeps still the name of *Polish Prussia*. But in the latter times, through politic and private interest, the Prussians and Germans have transmigrated into the Lutheran Church. (See the above Hilmar Curas, of the Reformation.)

The Christian Reader will excuse my scrutinizing on those Primitives, observing that Historians overpass them with very few words, without observation, cold and dry on that point; the length of time causes the oblivion, the Proselytes therefore are grown numerous. So that true Religion, the principles of the Patriarchs, and the Old Testament are deformed, and have become a field for conjectures and of whimsical ideas. Have I then not cause to say, that the principles of Christianity have become general Dogmas, and at last by way of sophism, cavillation, and innovation, may now be considered an artificial Religion, decorated with moral philosophy, which is of itself a cultivated field?

As for Constantine's conviction, I doubt of it ; if I cannot ask Constantine himself, at least I ask the judicious to answer for him ; what convincing proofs and arguments were created in his mind to embrace the principles of a Religion which were rejected in *Asia* and *Africa*, and was also suppressed near 350 years of the Roman reign in Europe ? It is also a great question, how *Constantine* who was but a Prince, also, not of the best morals or mild character ; (in particular, having put to death his brother on account to obtain the Crown for himself, and the cruel murder of his wife and son, besides his cruelties towards his own nation, which arose from no other motives but jealousy and revenge. Though the posterior Christian Authors, who were the Fathers of their Church, endeavoured to hide all his deformities, they had then good reason to do so, for the benefit of their Church) yet could have acquired so deep a knowledge of the full sense of the Old Testament in its primitive language, to decide on the mysterious and poetical passages in it, which might serve him for an argument ; a contest which has lasted till our present æra, and not yet decided ? principles which are denied by many millions of Jews (being the Life-holders of the Sacred Records) existing in most parts of our globe ; also thousands

of our present Christian Doctors, who look upon them with indignation, yet had made such a strong impression on the mind of that Emperor; indeed, posterior historians ought to have given a more full and exact report of the principles and demonstrations which operated on the mind of *Constantine* the Great Emperor !\*

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\* Once in company arguing on that subject, a gentleman advanced his opinion, saying "Historians give us a full account, that the Evangelists, the rest of the Apostles and their adherents, have most of them suffered death and persecution; this I think, "said he," is a sufficient proof and conviction of their faith, and a testimony of the facts and miracles reported to us; they would not have exposed themselves to undergo cruelties and persecutions unless they were convinced of their Faith and the facts upon which it was grounded." I replied, Sir, you look only to your own history, and no where else, but if you look into the general History of Nations, you will find this kind of Martyrs among all the Heathen, even among the more enlightened Greeks and Romans, who persecuted Philosophers and Doctors merely on account of their opinions being different from those commonly received; these were exposed to death and sufferings which they patiently endured rather than to relinquish their opinions. In the latter times the *Mahometans* exposed themselves also to suffer, to fight, to conquer or to die! on account of their newly-adopted persuasion. We may also look into the latter Era of Christianity when dissensions arose between the Catholic and reformed Church, both were exposed to mutual persecution and sufferings, "the convictions and proofs are then too many and too various"!!! We may then conclude of the various *Martyrs*, that their sufferings might be a sufficient proof of their

I know that our opponents will answer and assert, that Constantine was divinely inspired, and that inspiration is superior to the faculties of the human mind and demonstrations; but if I allow it in some sense, it will appear more questionable to us, why the divine inspiration was so gracious towards Constantine, and yet so sparing to the many other Sovereigns? The Omnipotent and Supreme wisdom could not act with partiality to his creatures.—We find in the history of the Fathers of Christianity\* at that time, when the dissension arose at the Council of Nice between the *Arians* and the *Atbanasians*, the first who did not acknowledge the Divinity of Christ, to be a Divine Person, (which system is transmitted to the present *Unitarian* sect) but the last adopted the absolute Divinity of Christ, and according to this paradox, the doctrine of the *Trinity* was the result, and become to be an unavoidable principle in the Faith of Christianity, (as is now

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their good conscience, though supported with *obstinacy* or *enthusiasm*, qualities often to be found in mankind in general, as in individuals; but by no means to prove by it possibilities or the truth of facts. As to the conviction on account of witnesses, I have demonstrated in the first part of my Dissertation, (27th Paragraph) that none of the Evangelists or Apostles were eye-witnesses to most essential facts handed down to us.

\* See Euseb. the Life of Constantine.



the prevailing doctrine of the *Trinitarians*.) This dissention being the cause of mutual excommunications and blood-sheddings, accordingly wrought the ears of Constantine : this Emperor, being a *novice Christian*, was so little instructed in the principles of his new adopted faith, that he was entirely ignorant of the essential points of the contest between the two Mandators ; whereas he expressed in a letter, thus : “ He “ could not conceive, how far a question of very “ small import, and in which, when they well “ understood one another, they found they “ agreed in the main, that they should make “ such a bustle, and divide themselves in so “ scandalous a manner ! ” The Emperor was also so inconsistent with himself, that after an inquiry, found the matter to be of importance ; he then banished *Arius*, and ordered his books to be burnt ; but after a more close inquiry, Constantine reconciled with the Arians, recalled, and invited Arius to come to Court at the Emperor’s expence ; he likewise turned his mind and shewed a disregard to St. Athanasius, (who was the opponent and stickler against Arius) whom he treated as a seditious person ; and observed him to be an insolent, proud, and troublesome fellow. Thus were the Convictions of Constantine, with regard to his new adopted Religion.

But

But to do him some justice, I conclude, that a superficial attention on that subject, was sufficient for a Heathen Emperor at that time, to be persuaded to it ; observing that his new accepted Religion was more pure and superior to the Idolatry of the Heathens of that time, being strictly related with the religious principles of the Israelites, (yet easier and lessened in Commands) whose sacred testimonies were well known in the most parts of the human settlements on our Globe ; principles of Divinity, &c. which are universally spread, though varied in the opinions ; (if the structure is defective yet the ground and foundation is good.) This alone might then have been a sufficient reason for the Heathen Emperor to adopt it, and with good intention protect and give it full liberty. And in particular, as a gratification and in compliance to Cardinal *Silvester*, at that time in Rome, who cured this Emperor of a leprosy ; and for his reward, Constantine bestowed also on this Prelate Rome and the neighbouring Provinces, for his jurisdiction. (See the *Zemah David*, by Rabbi David Ganze, and *Bunting's Universal History*.) But might he not also act from political motives, to attach so numerous a body, as the Christians had then become, to his person and services !

Though after the death of Constantine some Princes again attempted to destroy the Christians, yet without success; for before the death of Constantine the whole plan was settled and fortified. Rome was entirely given up for the Seat of a Bishop, and the Metropolis of the Christian Dominion. A general Congregation of the Church, was 350 years after the Christian Æra, assembled at *Nice*; orders and ranks were determined among the Priests, and Missionaries were sent out among all the Heathen Settlements throughout Europe.

12. Now our fragment became masters! the conversion of the Heathen in Europe made a rapid progress; those conversions were carried on with force, for fear that the rest of the Heathen Dominions might revolt against this new Religion. Great care was then taken to convert them, by preaching to them the principles of Divinity and Morals, which were united in the Gospel, (though borrowed from other Testaments and philosophical Records) with some principles on the Faith in the Mission of Christ, adapted to the genius of these Idolators; which was with great attention, successfully executed.

The Christian Church was in her primitive State Uniform; which was the *Roman Catholic*.

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In that Church the Clergy were the only Masters, but they enjoyed also a great share in Politic and State Affairs: The Chiefs of the Church were also observed as superior to the Kings and Chiefs of the State.

The Jews who had general privileges in Europe, from the ancient times of the Greek and Roman Regencies ; now became the second time privileged in the new establishments of the Christian Dominions. And from motives of *Religious Proximity*, and primitive extraction of their Founder, the Jews then were invited in a friendly manner to all their Dominions : as Italy, Spain, Portugal, France, England and Germany ; they enjoyed full liberty in all branches of Trade and Business, moreover to profess their Religion, Divine Services, and Doctrines of the Hebrew Theology, Philosophy, Divinity, &c. yet not without just and good intent ; being the original Religion of the Patriarchs, and the foundation of their new Persuasion.

In the middle age of our peaceable Christians, the Jews in all the above Settlements in the European Countries, were also progressive in points of various Doctrines ; the many great Commentators on the Bible, Talmud, and Jurists. Philosophy, as well as other branches of Literature, were a particular product of the Jews of Italy,

Spain, and Portugal: The famous *Mimonides*, *Rabbi Chisdoy*, *Aben Ezra*, *Rabbi Joseph Albu*, *Rabbi Levi Ben Gershon*, *Don Isack Abarbanel*, *Don Jechiah*, *Rabbi Saadiab*, *Rabbi Isack Alphossy*, *Rabbi Joseph Caru*; of the latter *Rabbi Joseph Candia*, *Rabbi David Ganz*, *Rabbi Manasha Ben Israel*; and more Doctors of Philosophy, Divinity and Theology, have given proofs to the world of their wisdom and sagacity; their Philosophical Works are well known in the Literary World of Europe. They were honoured some time to share in Politic and State Affairs; they were also often chosen Ministers, Physicians, and Philosophers to their respective Kings, as, at Naples, Spain, and Portugal, (though these Kingdoms have now for the space of 350 Years been vacant of Jews.)

All the Divine fruit of the above mentioned Doctors, are safely preserved, and published; yet the greater parts of their doctrines are still in manuscript, preserved in several Museums. I have had myself the satisfaction to see in my travels numerous Hebrew manuscripts in national and private libraries, and very ancient, most of them treating on Philosophy and Science; but partly are unfortunately transmigrated, and not without corruption, into the other European languages,



languages, and the name of its ancient Author changed into a modern.

I have myself very often had the satisfaction, abroad as well as in England, of meeting with works, which we may authentically observe, were mere translations from some Hebrew manuscripts; in general we find whole passages and texts dispersed in Works of Divinity, Philosophy, Kabala or Magic, which are merely extracts from the Hebrew, and sometimes for the want of a proper translation or explanation, have exhibited the texts or subjects in the original language, and left it entirely to the judgment of the reader.

Let us further notice the proceedings of our Christians, (still in the earliest period) who having finished their religious conquests among the Heathens in Europe, thought to extend them to the other parts of the Globe. Missionaries were then sent to *Asia* and *Africa*, to propagate Christianity in those quarters of the World also; but they met with no success, great obstacles occurred in every part, and their design was frustrated.

Accordingly a new event began to take place in those regions, and a most dangerous opponent to Christianity made his appearance.

13. A private Gentleman of a gentile extraction, endowed with bold faculties, and knowledge

ledge of some branches of literature, by the name of *Muhameth*, a native of *Mecca*, in *Arabia*, 622 years after the Christian *Æra*; who was inspired with the thought of establishing among the Heathens of his Native Country, the Religion of *Abraham the Patriarch*; though also not without enthusiasm and force.

In the beginning *Muhameth* met with obstacles, but his dexterity in politics, war, and his zeal for that Religion surmounted them all; and at last brought his design to perfection at his presence. His Testament known by the name of *Alkobran*, exhibits some good principles of the Patriarchs: it is also supported with some Ritual and Ceremonial Laws, extracted from the Mosai-cal Law; they acknowledge the Supreme Being, without any Mediator or Secondary Essences, and *Muhameth* merely as a Prophet and their Legislator; yet not entirely free of superstitious ideas.

*Abubeker*, his father-in-law, assisted him as a Chief in that Religion, who propagated it throughout all Arabia. *Omar*, one of his disciples, conquered the Greeks, Palestina, and Egypt, and propagated Mahometism throughout all these conquered dominions, and all along the *African* coast of the Mediterranean. *Ally*, another disciple of *Muhameth*, pursued his conquest

quest in Asia, towards the East ; in his share was fallen Assyria and Persia, and it was extended in India also. The greater part of Asia, besides a part of Europe, were successfully turned to the Muhamethan Faith, in which they continued to the present time.

Now our two religious *factions* began to make hawks of one another, and religious war was the principal cause. The zeal of the *Califf's* or *Muhametans* for their Religion and the *Alkoran's* *Commands*, that they should suppress the Christian Religion, encouraged them to engage in war against them ; they built numerous ships along the Mediterranean coasts, to invade the Christian dominions in Europe ; they conquered Sardinia, wasted Sicily, took Spain, Portugal, and ravaged part of France ; but at last they were defeated by the allied Christian Powers in Europe, (see the general History of Europe) and were repulsed to their own territories.

At the end of the 11th century, the collision of the Crusaders and the Knights of St. John became to be established in Europe ; with the view to carry on the war against the Mahometans and the Saracens and to push on the conquest as to Palestine.—It is impossible to describe the enthusiastic and illusive proceedings of those established sects, and the cruelties committed towards

wards every sect or persuasion who had not acknowledged Christianity. The Jews in Europe then became the most sufferers in all the Christian dominions; no fictions, charges, and false accusations were spared, as to oppress, to kill, and at least to extort money of this helpless people.

In Smollett's history of England, we find also displeasing accounts, in particular, in the reigns of Richard I. King John, and Edward I.; in the reign of the latter, which was at the end of the 13th century, the Jews were totally expelled from that kingdom; and a population of 15000 families were obliged to quit this island by pain of death, and with an allowance to take of their property only as much as to defray the expences of their voyage to the Continent. As to their estates and property, all was confiscated to the King and the Public. (If it was from motives of religious zeal or selfishness, as to be masters of the Jews property, I leave it to the judgment of the impartial Reader.) England then became vacant of Jews, till the time of *Oliver Cromwell*, when they became privileged to re-establish in that kingdom.

The critical period of the Crusaders lasted (according to the European Historian) till the middle of the 14th century, when both Champions became to be tired, and returned to their own dominions,

dominions, without any interest or advantage, except having diminished the number of millions of souls of both parties, and tainted their altars with human blood. A curious advantage indeed ! and a particular honour to the Great Creator !

The Roman Catholic Church was now the only one sovereign Religion throughout all Europe : Kings and Princes were subjected to the *Pope's holy Slippers* ; state and political affairs were not to be transacted without the consent of the holy Church of Rome. Such an unlimited power invested in mortals, by numerous, luxurious, proud and idle fellows, sunk in the utmost ignorance and superstition ; pure morals and philosophy banished ; what was then to be expected of such arrogant leaders ?

Unfortunately, the *Monks* and *Doctors* of their Church began to corrupt the Testaments with false and pernicious comments and doctrines ; to impose their principal *vote* in state and political affairs, merely to the satisfaction and benefit of the Church ; to make taxations, to sell *Ranks* and *Orders* of the Church, to vend to the public in general *Absolutions for Sins, Deliverances out of Purgatory* (which by the bye was inventions of their own, and very profitable to them) though at a cheap rate ; and more of these kind of whimsical inventions for the benefit of the Church,  
that



that they might be furnished with luxuries. The Church then became a burthen to all its subjects, but moreover, alas! the house of Jacob was fallen a victim to the ignorance and ambition of that Church.

Having finished, though without success, their religious wars, with the *Calif's* or *Mahumethans*, the blood-thirsty altar which constantly struggled for new Converts,\* found no other means but

\* Specimens of such proceedings (or religious barterers) are still prevailing now a-day among the Schisms of the Reformed Church; though in a more moderate way, and an expensive manner, under the mask of Religion and Humanity; yet not without insidiousness and seduction. Brokers are sent to spy among the poor, illiterate, and distressed families or individuals of the Jews, (like those of Petticoat-lane, Fryingpan-alley, &c.) handsel is given, and the bargain is concluded. The converts of the latter are also applicable to different denominations, partly **מומר להחיות** on account of *necessity* (as mentioned before), partly **מומר לתאבון** on account of *voluptuousness* or *vanity* to live free and easy, or to be intermarried with Christians; and others from motives to avoid oppression and scorn, which prevail between the two sectaries. But there is a third sort of Converts, which are more pernicious and hypocritical, i. e. **מומר להכעיס** to irritate or to provoke; hence the Scholastic Theology degenerates into mere Sophism; while those possess no other object, but like Sutlers of the word of God, to gain by the Christian public, credit and money; strolling from Religion to Religion, starting futile questions, framing hyperbolical

but to lay hold on "Israel ! a scattered Sheep :  
" Lions urged her dispersion, the first King of  
" Affyria hath devoured him ; and the second  
" Nebuchadnezzar, King of Babylon hath broken  
" his bones, Jer. I. ch. 17 v." but the last one,  
the fragment and the part of our own Image,  
was more cruel than all the former.

The Church determined, and the subordinate  
Kings executed the design, to compel all the  
Jews in their dominions to become Converts ;  
this *unjust barter* was effected by the strong and  
undeniable argument of *Fire and Sword*, whole  
towns, inhabited by thousands of innocent souls,  
were condemned to massacre ; thousands were  
converted, though against their will, merely to  
save

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hyperbolical opinions, forcing the Scripture by introducing  
strange senses on intricate words, more sounding than argumen-  
tative ; out of which cavilling Sophists gain matter of contention ;  
they draw arguments from authors whose authority they do not  
acknowledge, and whose doctrines thus have entirely resigned,  
going from chapel to chapel, amusing their hearers with stories  
and legendaries of their opponents, merely in spite of their for-  
mer persuasion. In short, they pretend to assert what they  
really do not believe. Those miserables have no other object in  
view, than to gain from their protectors, credit, honour, and to  
enrich their pockets from the ignorance of their adherents. I  
then have full reason to say, that all such mutual endeavours are  
not from motives of humanity or moral accomplishments, but  
rather from political views, to infuse into the minds of the illite-  
rate dissention and fatal prejudice.

save their lives ; (similar to their actions in South and North America, and perhaps for a similar cause “ *the thirst of Gold, &c.*”) though the European Historians have passed over it with short accounts, yet the examples of their proceedings are still in motion, which testifies on the past ; but the most of them fled with their bodies only, to the adjacent places, and under submission to some Princes and Republics, where they were received with some more mercy and humanity ; though also in the new Settlements, the *Monks* were constantly watchful to cast snares among the Jews, and brought false accusations against them, to extinguish the light of Abraham.

*Portugal, Spain, Naples*, and many more provinces in the Catholic dominions, are the examples, which above 350 years past have been vacant of Jews ; France and England indulged to them a return, with some privileges, till the present day. In the other Catholic dominions though tolerated, yet they are deprived of all liberties and business of trade, as I myself was an eye-witness on my travels in those dominions\*, O! to their everlasting shame!!!

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\* And alas ! these cruel prejudices, are so incorporated and promulgated also in the present enlightened century, when moral philosophy

Not to hurt the feelings of our present faithful Christians, I will not enter into particulars, "The sons shall not bear the iniquities of their fathers," and think it more proper to proceed to our last centuries, a more happy period for mankind at large, and more beneficial to the Patriarchal posterity in Europe: "The Word of the Lord remaineth for ever," whose absolute promise,

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philosophy has become universal, and religious prejudices mostly abolished, even in the Catholic dominions; yet its symptoms strongly appear among the *Modern Schisms* of various denominations of the reformed Churches in the present day. The example I exhibit to the Reader is as follows, in a Work published under the title of "*The Manners of the Ancient Israelites, by Claud Fleury, translated and enlarged by Adam Clarke.*" (This is their quotation, page 342.) "The Jews hate all the rest of mankind, they even think themselves obliged to kill them, unless they submit to the *precepts, given to Noah*; and nobody is with them their neighbours, but an Israelite." &c. (note) "As this is an avowed sentiment of all the ancient and modern Jews, we may see how dangerous it might be to permit them to have any rule or influence in any nation under the Sun. Had they strength and authority, their career would be like that of Mahommed, every one must be butchered who would not submit to be *circumcised.*"

As this prophane opinion, under the cover of a sacred garment, was without scruple avowed by these Prelates; I find it then proper to acquaint the intelligent Reader with the particular *precepts of the Noahids*; according to the Talmud, (Massecheth Sanhedrin, 4th sec.) and mentioned in *Mymonidas* hilchoth Melochim, the

mise constantly comes to pass; "and yet for  
 " all that when they be in the Land of the Ene-  
 " mies,

8th Sec. 10th Lesson; " And so was the command of Moses our  
 " preceptor, in the name of  
 " God, to force all mankind to  
 " be submitted to the *seven pre-*  
 " *cepts of the Noahids*, and who-  
 " soever will not be submitted  
 " shall be killed; and he who  
 " submits himself to these pre-  
 " cepts, is called a proselyte of  
 " habitation, and our duty is  
 " to treat him with mercy, &c."

וכן צוה משה ר' ע'ה  
 מפי הגבורה לכוף את  
 כל באי העולם לקבל  
 עליהם שבע מצות בני  
 נח: וכל מי שלא קבל  
 יהרג: והמקבל אותם  
 נקרא גר תושב. וראוי  
 לכו'.

And again in the 9th Sec. 1st Lesson, " Adam was ordered to  
 " preserve Six Commandments, i. e. 1st, Not to commit Idola-  
 " try, 2d, Blasphemy, 3d, Mur-  
 " der, 4th, Incest, 5th, Robbery,  
 " 6th, to obey Civil Laws. In ad-  
 " dition to the *Noahids*, 7th,  
 " Not to cut off a limb or a  
 " piece from a living animal,  
 " for any private purposes, &c."  
 " But flesh with the life there-  
 " of, which is the blood there-  
 " of, shall ye not eat." Gen. 9.  
 " Ch. 8. v. 4.

על ששה דברים נצטוה  
 אדם והרא' על עבודה זרה  
 - ועל ברכת השם - ועל  
 שפיכת דם. ועל גלוי  
 עריות. ועל הגזל - ועל  
 הדינים. וכו'. הוסיף לבני  
 נח אבר מן החי. שנאמר  
 לכו'.

It is then evident that these precepts are principles absolutely  
 necessary for the existence of the human species, as well as to in-  
 spire us with feelings of humanity, &c and he who does not sub-  
 mit himself to these commands, the extirpation of such a one is  
 absolutely necessary.

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“mies, I will not cast them away, neither will I  
 “abhor them, to destroy them utterly, and to  
 “break my covenant with them, for I am the  
 “Lord their God.” Levit. xlvi. ch. 24 v.

14. New events took place at the end of the 15th century; the cruelties and superstitions of the Roman Church, and the unlimited power of a Pope, became too great a burthen to the public in general; measures were promoted to shake off the *Papal Power*, and a Reformation began rapidly all over Europe.

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It is then astonishing, that these Authors have observed that the Law of the *Mymonidos* is unjust and unlawful; are these commands not strictly observed in all cultivated Nations, who punish its culprits with death? Moreover, Adam Clarke in the above *note*, draws from the *Mymonidos*, an ill-natured and unprincipled conclusion. The intelligent Reader will easily observe, that *circumcision* cannot be included among the precepts of the *Noahids*, because it was not given until the time of *Abraham*, and his posterity; also, it cannot be observed as a principle necessary to mankind at large; his conclusion then is entirely false and erroneous. If these Prelates were ignorant of the particulars described in the above text of *Mymonidos*, silence would then become more honourable to them, than to expose their illusive minds; which tends only to furnish the illiterate with matters of contention and dissention. I then use his own terms, and to conclude: “if Mr. Adam Clarke, with his adherents, should have authority and influence in Government affairs, their career would surpass those of the Roman Catholic Church!”

In the last centuries, the most happy period of mankind at large, the most sagacious discoveries for the universal welfare, have been made.

Branches of literature, and various opinions of religious doctrines, which were the private property of some individuals only, have become the general; by the sagacious discovery of the *letter-press* which happened in the year 1450, by which means literature has become universal and common, and minds became cultivated.—In the year 1492 was the marvellous discovery of *America*, by *Columbus*; this discovery opened new plans and systems in Geography and Astronomy; and the *Antipodes* were effectually acknowledged; by which means numerous Isles with inhabitants, and a variety of Nations were discovered. It opened also the new way for the physical, metaphysical, and philosophical researches.

In 1517, *Martin Luther*, an *Augustine Monk*, of *Wirtemberg*, objected the papal power, and the superstition, doctrine, laws, ceremonies and dogmas of the Roman Church; Luther was so successful as to find protectors in the most illustrious Princes of Germany, and the Reformation took place rapidly in most of the kingdoms of Europe.

In the year 1547 *Nicolaus Copernicus*, a gentleman of *Thorn*, in *Prussia*, constructed the new  
Astro-

Astronomical System, by which means Natural Philosophy, Mathematics, and Optics were brought to perfection : The doctrine of a *Plurality of Worlds* became more general, as an object more glorious to an Omnipotent.

In the year 1680, *John Kepler*, in particular, gave instruction on the extensive Constellations, with proper Tables for the observation of the Heavenly Bodies.

In the year 1726, Sir Isaac Newton, brought the above Sciences to a greater perfection, which systems became general in most parts of Europe.

In these last periods, Philosophy and Logic became universal and progressive in Europe ; a doctrine which was very little practised, but more oppressed, now became the chief study, and a *topic in state and politic affairs* : Religion itself became refined and embellished with Moral Philosophy and Reason ; and a general Toleration to the different persuasions in Europe was granted.

הָנוּ סִיגִים מִכֶּסֶף . וַיֵּצֵא לְצֶרֶף כָּלִי

“ The Dross being extracted from the Silver,

“ And the Vessel shall come forth for the finer.” Prov. xxv. 4.

15. In this last century when superstition and prejudice has been evaporated and extirpated from mankind, the house of Jacob then became also

more considerable ; the gross oppressions, insults, derision were rejected with shame ; and with true humanity liberties was granted them to share in some realms in Europe, the commonwealth with their co-habitant nations ; they were accepted as united Citizens, to bear the public burthens and duties, and to share the benefits without any exclusion or difference.

I will give here a short account of the present state of my dispersed brethren in Europe, according to experience in my native country, and in my travels ; an intimate and practical knowledge of their existence, related without prejudice, must be far more preferable than the narrations of theoretical observers, or the superficial accounts given by some gentlemen travellers.

Worthy Reader ! by examining this short account I give to the public, of the present state of the Jews in the various countries of the Christian dominions ; every impartial mind will see, that the ancient prejudice of the Roman church towards the Jews, more or less, still prevails among the modern ; and in some parts the oppressions are still visible. Their deprivative and oppressive situation and occupations, mental, as well as vital, taken in a proper consideration, ought to be rather pitied than scorned ; as some of the ancient and modern Christian writers, who filled their sheets with  
poison,

poison, so as to stain the general race of Israel ; and draw a curtain before the public, as to cover this immoral and inhuman private or general conduct towards the house of Jacob. Deprive a tree of its nourishing ground, its efficacy no doubt will be diminished, and its fruit will become meagre ; this is just the case with individuals and a population at large.

The ci-devant Poland for ages back was observed as the principal asylum for the Jews in Europe ; and there are not any cities, towns, villages, farms or inns, which are not inhabited by a due proportion of Jews ; indeed it was commonly calculated, that above two millions of Jews were resident in Poland. The memory of my infancy is still struck with horror, at the oppressions and cruelties, individually inflicted on the Jews in that kingdom, and the shedding of their blood for *false accusations*, by the inducement of the Priests ; the principal and most absurd *one* was, to charge the Jew with murder, in order to procure Christian blood to put in their Holy Passover Cakes ; this was a general opinion, and a malicious doctrine propagated in all the Catholic dominions, and sprang from Italy, Spain and Portugal, before the exile of the Jews from those kingdoms ; (symptoms of such fictions we find also in the English History, in



the reign of Henry III.) and which still some of the vulgar allege to be true; this was the only accusation insidiously guided with great cruelties, and produced also good bargains by way of extortion for the Church and its Superintendents; but the last King of Poland, with his Ministers, have sworn by the Sanctuary of the Throne, those accusations to be false; and not only to reject any accusation of this or a similar nature, but also to punish the accusers as sanguinary murderers; and a general liberty and toleration was granted throughout the Polish dominions.

As to the civilization and moral conduct of the Jews in Poland, they are principally distinguished by their dress, religious application to the Hebrew theological Studies; as the Talmud, Ritual and Juridical Laws; they are also men of acute minds, very much inclined to philosophical and scientific Studies; notwithstanding the Country is not yet cultivated for these sublime knowledges; they produce able Physicians, Surgeons, Rhetoricians, &c. (They possess also the advantage, that these insignificant reptiles who pass by the name of Rabbies, whose faculties are not superior to those of the Roman Catholic Monks, form no figure at all in these Countries.) As to their domestic occupations, the rich class carry on an extensive commerce wholesale and retail; some carry  
on

on Breweries and Distilleries of all kinds; some are Publicans and Innkeepers; the poorer class are mechanics of all branches, from a Blacksmith to a Jeweller; in short they are active in all occupations, chaste, modest, and sober in their domestic concerns, (though a little unclean also improper in their dwellings,) strict in religion, sociable, hospitable, and kind; especially to strangers of any persuasion.

In the year 1775 when the first partition of Poland was made, a great part of that country fell under the dominion of Russia, under the opulent and wise Empress *Catherine II.* This new captured Territory (which is my native Country) was divided into two departments, i. e. Polotzk, and Mohiloff. The long established Jews in these two Departments were calculated according to the Government List at 40,000 families, contributing to the duties, besides the Clergy and poor Families, which are exempted from paying duties.

Possession being taken, a general and equal liberty was granted to subjects of every religion.

But in the year 1786 mines were digged under the House of *Jacob* in that country; the ancient hostility of the Catholics towards the Jews was not yet forgotten; conspiracies were formed between the Polish Nobility, Gentry, the Russian  
General

General, Governors and Superintendants, to deprive the Jews of their liberties, under the pretext of the benefits which would thence accrue to the Nobility, Gentry, and even to the Crown itself; (an imitation of the Prussian and German Constitution towards the Jews,) on the first attack they were deprived of their Breweries, Distilleries, Public-houses, Inns, &c. which was a great part of their business; (I myself was also a sufferer by these innovations) thousands of families were reduced to poverty for want of their usual business; besides other innovations took place in regard to Trade, Mechanics, &c. But the assault on their genealogy, morals, and good conscience, was more horrible to them than the former attack; it was also decided not to receive the testimony of a Jew, neither administer to him an Oath in any Court of Justice. What was there then more to expect? but a general destruction!

The consequence was, a provincial Congress of the Jews of both departments was held, a subscription was raised, and a proportionate tax was made to support the design; four deputies and two secretaries were chosen from among themselves, to send to the High Court and Cabinet of Petersburg, to plead their own cause. The deputies represented and proved to the Court that most of the Citizen Duties, the income of  
the

the Custom Houses of both departments, was chiefly owing to the extensive commerce of the Jews, both inland and abroad; that the income of the Cities was also owing to the Breweries, &c. being in the hands of the Citizens, and which were mostly occupied by Jews; which, according to the innovation, the one will be destroyed, and the Treasury decreased. In short, the dexterity of the Deputies attracted the favourable attention of the Ministers at that Court, and the affair was taken into consideration.

An immediate order was issued to the General Governor (at that time *Pioter Bogdanowitch Passicoff*) with some of the Superintendants, to appear before the Court at Petersburg, to give a full and proper explanation of those innovations; to answer the objections made against them, and to give a reason for reviling the moral and civil character of the Jews. The answers being cold and dry, and incompatible with the questions put to them, the merciful Empress advanced towards the General Governor, and expressed herself in these terms: “ *Passicoff*! I placed you in these  
“ Countries to guard my Subjects, to endeavour  
“ for the Commonwealth and benefit of my citi-  
“ zens; but, by no means to oppress or to dis-  
“ tress; I will not treat you according to your  
“ deserts, for I respect your age, and the many  
“ services

“ services you have performed in your former  
“ time; but return back and accommodate the  
“ business ; that no complaints or the tears of my  
“ Citizens may appear before my Throne.” Permission was then granted for the speedy departure of the General Governor, and two of the Deputies, and mediations took place.

The other two Deputies remained still at Court, to carry the design into its full execution ; and a new Charter was granted to the Jews in all the conquered dominions, to be incorporated Citizens, like the Russians and Poles, either in bearing public burthens and duties, or in enjoying all the benefits of the Commonwealth without exception ; also, to have Assessors of the Jews, according to the proportion, in all offices of Magistracy ; the Mechanics also to be incorporated with their respective guilds ; in short, that all the transactions of public business, as Magistrates and Citizens, regulations of City revenues and expences, were not to be proceeded in without the additional presence of the Jewish Assessors ; in which happy state the Jews in that Empire continue until the present moment.

In May 1792, I undertook to travel abroad, to pursue studies ; leaving behind me in White Russia, my wife, children, parents and relations, together with some property. I departed in pursuit



suit of studies which were known to me merely nominal, but not particularly ; to study at my own hazard and expence, though incompatible with my fortune ; to visit countries, nations, and languages, that I scarce knew by their names ; an undertaking seldom practised in our climate, and particularly by those of our persuasion. Yet my natural zeal for study, which at that time surpassed my understanding, fortune, and the natural tendency towards my family, parents and relations, impelled me to prepare for my journey.

On the above date, I set off from my abode in Palotzk, in White Russia, for Riga, in Courland ; from Riga I embarked for Copenhagen, the metropolis of Denmark ; in which city I laid the foundation of my studies : and the Arts became my principal object.

This kingdom, though Sovereign, yet the mildness of the government, the moral character, civilization, industry, and activity of that nation, attract the attention of every traveller ; and although my testimony on that account may be unnecessary, yet the strong impression this little country made on my mind, urges me not to pass it over in silence,

The Jews inhabiting that kingdom, enjoy also the full liberty of incorporated Citizens, to bear in general public burthens and duties ; and to share  
also

also the Commonwealth with their cohabitant nation. With regard to the civilization, politic and domestic occupations of the Jews in that kingdom. As to Religion, they are rather of a mild nature; as to acuteness of mind and spirit (not to flatter them too much) very moderate; not very partial to theological studies; yet they are not destitute of good qualities: being in general proper in domestic management, hospitable and serviceable to their countrymen or foreigners; industrious in their business, whether trade or mechanics; they have produced also some classics, as Physicians, Surgeons, and likewise some Artists.

In this metropolis I resided three years, until the unfortunate accident of the great conflagration which befel this city in the year 1795, when seeing the greater part of that metropolis merely a heap of stones, and every thing in disorder, part of the Academies consumed, and some converted into offices for the public service; the Nobility and Gentry fled into the country, and the place then became desolate: I was then under the necessity of quitting that kingdom; and in further pursuance of my design, I concluded to go for Germany; and Berlin, the metropolis of the Prussian dominions was the second station and object of my views.

During

During my stay in Copenhagen, I often conversed with Jews arriving from Sweden, on account of business ; I inquired on the nature of the Jewish situation in that kingdom, and received the favourable answer, that they had in no respect to complain of their situation.

In July 1795, I arrived at Berlin, where I laid the second degree of my studies. This kingdom is Sovereign, its civilization, policy and industry, is very different from what I before experienced. I will then drop my reflections on that head, and proceed with a recital of the essential capacities, civilization, and liberties of the Jews, who inhabit that extensive country.

With regard to their liberties, I experienced very little. By the civil and political law of the Sovereign and Government, the Jews are excluded from the natural rights of mankind ; in general they are not permitted to learn any mechanic or handicraft trade ; all the attempts which were made by the Jewish Congregation to obtain the favor of that Government, to grant permission to learn those branches, as an assistance to the poor class of their persuasion, having been all rejected ; moreover, though the rich Jews who have the privilege of keeping Manufactories of Silk, Cotton, Leather, and Manchester Goods, (though not without the interest of Government,)

yet

yet they must not employ any Jew workman in their Fabrieks. The commerce and public trade is also limited to certain articles: as Clothes Shops, Jewellery, and some Silk and Cotton Shops. Notwithstanding, to compensate their emergencies, they mercifully are indulged to lend money on moderate interest, and 50 per cent. is the general allowance.—The Heavenly blessing to *Adam*, “Be fruitful, and multiply, and replenish the Earth,” is also in a deprivative state with the posterity of *Jacob* in that kingdom; as the marriages of the Jews must be privileged by the King and Government, and are also overburthened with heavy taxations and peculiar duties to the Crown; those privileged parents are permitted to bring forth *only* two children who shall inherit the parental propagating privilege; the rest of their children may feed on strange grounds or be eradicated. These are the principal liberties the Jews enjoy in that benevolent kingdom; besides the additional burthens and duties which are peculiar to their Congregation throughout that kingdom.

Notwithstanding their oppressed state, yet their sagacity of mind, industry, and application to Classic Studies, make them worthy of acceptance among the most refined class of mankind.

As

As to religious forms and ceremonies, they are in general of a mild nature ; but partly deformed, on account of the above mentioned depredations. They are not very partial to the branch of Theological study, yet their love and zeal for the various classic studies, is worth the notice of every unprejudiced man. The Universities and Academies of that kingdom in all the branches of Literature, Arts and Sciences, are filled also with Jew Students, either rich or poor gentlemen ; this is the only liberty which the Jews are granted ; the latter are supported by the rich families of the Jews in every place.

Specimens of their noble productions are well known throughout all Germany. The famous Doctor and Philosopher *Moses Mendlesohn*, whose philosophical and poetical writings have enlightened the public mind, and caused him to be immortal.—Doctor *Marcus Hertz*, Physician, and Professor of Experimental Philosophy ; Doctor *Marcus Block*, Physician and Professor of Natural History ; both were famous in their professions throughout all Germany.—Professor *Leoney*, at the Cadet School of Berlin.—Professors *Joel Brill* and *Wolfsohn*, at Preslau in *Silesia*, exhibited also a good example to the public : Abrahamson the King's and Government's Madalier ; there were also some Jews young Artists, in the various branches of academical performances.



formances. There were at the time of my residence at Berlin many ingenious Gentlemen from the Jews, distinguished for their talents in Geometry, Algebra, Mathematics, Geography, and Philosophy ; it is useless to mention them all by name, which might be a burthen to the reader. All this bears a sufficient testimony as to their political and moral conduct, their friendly and hospitable character.

In this metropolis I resided four years ; the oppressed state of the Jews in that kingdom (though honored with a patent of the Royal Academy, and private complimentary letters with promises of his and her Majesty) caused me to abhor staying there any longer, and far less from thinking of a settlement in that kingdom ; I then prepared for my journey to England.

I then sent off my property with the waggon from Berlin to Hamburgh, and set off myself to make an excursion in the North part of Germany, when I visited Dresden, Lipzig, &c. till I reached Hamburgh. I paid attention to the civil and political state of the Jews in the other parts of Germany, but unfortunately I found it throughout in a similar condition to that before mentioned in the Prussian dominions.

I cannot here omit mentioning an observation made by an ingenious Author of Germany, saying, " That the Jews in all Germany are tolerated  
and

and kept by the respective Princes like a *sponge*, to imbibe, and be pressed out again on any occasion.”—It is to be hoped, at the present crisis of time, that Germany will also assume better forms, for the liberties of its Israelite inhabitants.

November 1800, I happily arrived in this metropolis of London. It might be esteemed an arrogant and a daring attempt for an individual to give his opinion publicly, in a place where he is a stranger, and only a temporary sojourner; and more particularly, as all the judgments and observations of any individual, are justly directed according to the benefits and emoluments he receives at that place; on which account I, being always in a *medium tenuere*, can say very little on either side; yet to do justice where censure can find no plea to rest on, must always be acceptable to an unprejudiced mind.


I then have reason to say, that the general law of that government, ought to be held sacred by every stranger who comes to inhabit the British Isle; it is either moral, political, philosophical, or divine; and justly a principal command of the *Mosaical Law*; concluding after the many juridical laws, he commands “Ye shall have one manner of law, as well for the stranger as for one of your own countrymen; for I am the Lord your God.”—Levit. xxiv ch. 22 v. Liberty, freedom,

dom, and toleration, certainly are the principles of humanity ; it keeps also an equilibrium in state and politic affairs.

With regard to my persuasive Brethren inhabiting that kingdom, experience I very little ; my short stay in this metropolis, (which is seven years only) and my incapacities, either *spiritual* or *material* as to co-operate with them, makes me unable to be related with those noble characters ; I then give it up to the judgment of those who are more connected with them. Yet, one observation in general, though with vehemence, I am apt to say ; that the Jews inhabiting that kingdom, though their feeling for their antiquity and genealogy, yet possess very little tendency towards their sacred records, the Hebrew Doctrines in general, or for any branch of literature ; nor do they comprehend to make a proper use of the “ beneficial, just, and impartial laws of the government under which they exist !”


With regard to the present state of our dispersed Israelites in Holland, France, Italy, &c. I can say very little from my own experience, but merely from reports, which reports do not require my testimony ; being that their faculties and capacities in branches of literature, politics, civilization and liberties, are well known, and extended

tended in Europe, by the assistance of the pretended Ruler of the Continent.

In these enlightened centuries when most wonderful changes have taken place among mankind, knowledge has become more universal, and prejudice, vain-glory and credulity are thrown headlong from the holy mountains of human wisdom ; I demonstrated in the first part of my Dissertation (24th paragraph) by way of reason, and from the sacred records ; and I say again, that we have not sufficient ground so as to press out of the Bible any *Messiah*, or *general Leader*. 

*An extensive wisdom, knowledge and union*, was the principal object of the prophetical style, and that

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 I cannot in this place pass over in silence, but must acquaint my reader ; that the *Creed of a Messiah*, is observed by the Hebrew Philosopher, merely as an oral *traditional Creed*, but by no means pointed out in the poetical speeches of the Prophets. All their Visions, Comforts and Glories, related to Israel, are applied partly to the House of David at the first Temple, partly to the restoration of the second Temple, and partly related to a future state, a general restoration, an universal Knowledge of God, and a Covenant to all Nations ; as is plainly expressed in the various Chapters of the various Prophets. This *Creed of a Messiah*, is certainly an unavoidable, absolute and principal Creed, peculiar to *Christianity* ; which by its resignation or renunciation, their Religion and the Code of the Gospel must infallibly totally Vanish ; but it can by no means be observed as a principal Creed to the *Hebrews* ; and though it should be resigned, yet, the Mosaical Code, and the Faith, the principles of the

we may all say with one consent—"The Lord is  
 "my strength, my fortress, and my asylum in  
 "the day of affliction; the Nations \* shall come  
 "unto thee from the ends of the earth, and shall  
 "say, surely our fathers have inherited to us  
 "lies, vanities, and things wherein there is no  
 "comfort. *Shall a man contrive a God of him-  
 "self where there is no Godliness?* Therefore,  
 "behold! I will this once cause them to know,  
 "I will cause them to know my hand and my  
 "might; and they shall know that my name is  
 "Jehovah:" (which denotes Eternity and Unity)  
 Jeremiah xvi. ch. 19. 20. 21. verses.

16. I will now conclude the historical account  
 of the Israelites and their fragments, with pecu-  
 liar notes relating to this work in general.

First, we have judiciously to observe, that the  
 design and will of the Supreme Essence is *abso-  
 lute*

the Patriarchs, will always be in existence.—For "Though  
 "Tradition may be  
 "abdicated, yet the  
 "Word of our God  
 "shall exist for ever."

השתלשלת הקבלה אף כי תכלם

דבר אלהינו הלא יקום לעולם

see the Book *Ekorim* of Rabbi Joseph Albarw, in his Scrutiny on  
 the Creeds, according to *Mymonides*, the 1st Discourse, 4th  
 Section, and the 4th Discourse, 42d Section.

\* It is observable that in the Hebrew language, the Word נון  
 is a Noun Common, including all Nations, of every persuasion,  
 and distinction.



*lute, simple, and general*; though the ways are different, being entirely delivered to the *choice* of mankind; the Sacred Records and Historians have reported to us, that things were foretold centuries and thousands before their accomplishment by plain terms and full explanations, (not by way of mysteries and whimsical interpretations) and are really commonly brought to pass by a variety of ways, agreeable to the *choice* of mankind.

Secondly, we have to observe, that the divine blessing to *Adam*, with regard to all his posterity. "And God said unto them be fruitful and multiply, and replenish the Earth, and subdue it." Gen. i. ch. 28 v. was an absolute blessing; that all his posterity enjoy the benignity of the Universe; and by the one way of *natural virtue* and *good actions*, which is the only law of mankind at large, all the posterity of Adam might have been happy. The variety of national opinions or religious Ceremonies, can by no means prejudice the law of natural virtue and good qualities.

Thirdly, that the variety of persuasions can by no means be observed as an incompleteness in the course of mankind; the *Universe* is not framed with uniformity, neither mankind in general, or in particular: the variety of objects in their proper virtue and degradation,

dation, is the cause of exhibiting an universally beautiful and harmonious prospect; every part having its place, virtue and scope in the Creation.

Fourthly, that the scope and object of the posterity of Abraham, was by no means to form a sovereign, or an opulent kingdom among the divisions of the Earth; no! a subject which was held in abhorrence by that Patriarch, could not make an impression on his mind; then, the blessing to Abraham, "I will multiply thy Seed as the Stars of Heaven, &c. and in thy Seed shall be blessed all Nations on the Earth," can allude by no means to any other, but to a *divine manifestation*, which was manifested by the Israelites, by means of their sacred records, and their dispersion among Nations, (as I have given a sufficient account of in this Dissertation.)

Fifthly, being the dispersion was the absolute will of God, for the progress and preservation of the seed of Abraham, with the pure principles of Divinity received from the Patriarchs; whose laws and records were a light and a guide to mankind at large, and a covenant to all Nations; then in vain and whimsically, our Christians think to observe it as a punishment for the crucifying of Christ; the contradiction is obvious to human understanding. Again, we observe according to the sacred records, and the testimonies

monies of all historians, that all the dispersions of the Israelites were prior to the birth of Christ, of above 700 years (as mentioned before); accordingly they could not have been punished many hundreds of years before the crime was committed. As to the second destruction of Jerusalem, and the oppressions of the Jews by Titus and Adrian, we cannot attribute it, but to the disobedience of the Jews towards the Romans; and the latter oppressed and prosecuted the Jews, as well as the adherents of Christ of above three centuries, also not sparing the Heathens, for their disobediences in matters of Police and Religion; and this whimsical and pernicious doctrine, was the only cause why the ignorant inflicted their cruelties on the Seed of Abraham.

Sixthly, we have to conclude, that those afflictions which the Israelites have suffered during all the period of their dispersion, was merely a chastisement for their own private crimes, but no other. It is observable in the *Oration of Moses* "Thou shalt also consider in thine heart, that like as a Man chasteneth *his Son*, so the Lord thy God chasteneth thee." Deut. viii. ch. 5 v. The sentiment *his Son*, but not *his Servant*, denotes mercy and compassion; but the last is often chastised without mercy, and sometimes mortally also.

Seventhly, that peculiar Providence waited on the posterity of the Patriarchs, is obvious. Since the history of mankind took place; countries have changed their face; nations have been entirely extirpated; religions and persuasions extinguished; in general the posterity of *Adam* were successively changed, intermingled, and corrupted by one another, &c.; they also altered religion, laws, customs, &c. We have only in commemoration their name and countries. But the posterity of Abraham in all periods and dispersions in the known parts of our Globe, continued still in their true principles of the patriarchal religion, law, and manners, adapted to the Mosaical Code, and the prophetical Records. No calamities and oppressions ever since have prevailed upon them to destroy their laws, form and existence; it is then obvious to human judgment and consideration, “That the hand of the Lord  
“hath done this, and the Holy One of Israel hath  
“created it.” Isaiah xli. ch. 20 verse.

Eighthly. At last we have seriously to observe, if we cast our attention on the known surface of our Globe, to reflect on the state it was; with a retrospect to the barrenness of its various climates and parts, while yet in its infancy, thousands of years ago; retrocede to the History of Man in regard to Religion, Manners, Customs,  
and

and Civilization, where our History becomes lost in the chaos of its horizon, to compare its present maturity, inhabited all over its surface with Nations more or less cultivated and civilized: Morals and Humanity, the principles of Religion: Love and Unity, the principles of mankind and state; then beyond doubt, that mankind will arrive to a still more progressive state, and more glorious to human welfare: which is pointed out by the prophet Zephaniah, iii. ch. 9. v. "For  
" then will I turn to the people a pure language,  
" that they all may call upon the name of the  
" Lord, to serve him with one consent." Amen.

F I N I S.



## Final Advertisement.

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I COULD enlarge my Treatise, in particular the first part, with elucidations of various Texts of the Bible, on that subject, to a greater extent; but observing that the expenses of my publication must solely be raised and supported from my own labours, I thought it proper to limit it only to those passages which are fallen in my way, by the *Letter to the Hebrews*, by Lord Crawford. Yet, should my Treatise meet with a public Approbation, so as to be induced to a Second Edition, I hope then to extend my Treatise to other Investigations.

## E R R A T A.

<i>Page</i>	<i>v</i>	<i>Line</i>	<i>10</i>	<i>for</i>	<i>pusuit</i>	<i>read</i>	<i>pursuit</i>
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	192		28		principles		primitives
	210		6		לכוף		לכוף







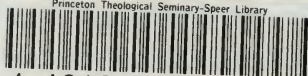








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